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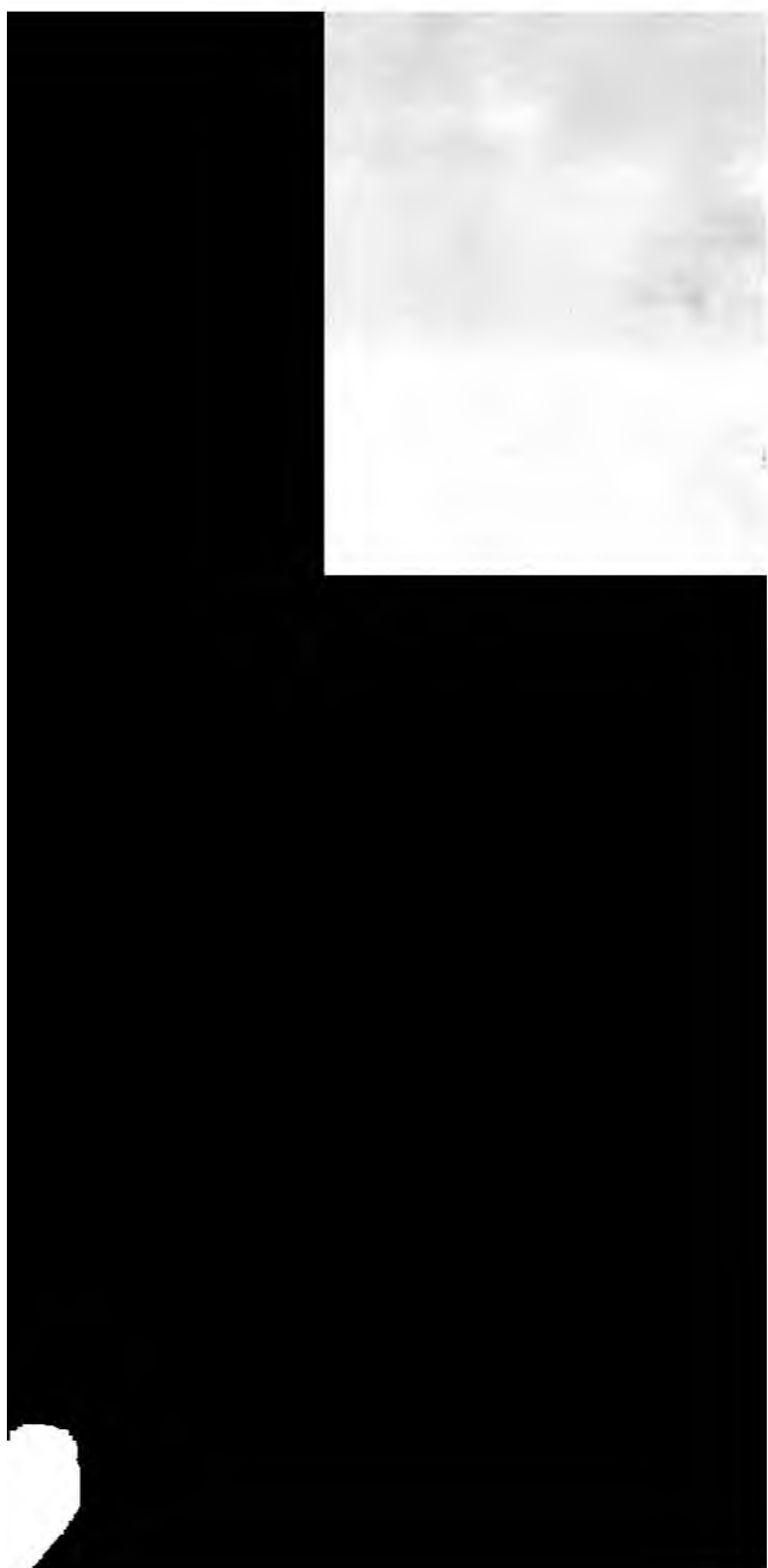
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A  
PHYSICAL VIEW  
OF  
MAN AND WOMAN

IN A  
STATE OF MARRIAGE.

WITH  
ANATOMICAL ENGRAVINGS.



TRANSLATED FROM  
The last French Edition of M. DE LIGNAC.



VOLUME I.

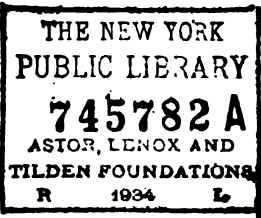


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1798.

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## ADVERTISEMENT.

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THIS Work was undertaken in the hope, that it might be utile. We are surpris'd, that the object which it embraces, though already treated by a Physician, has not yet been offered to the Public in a satisfactory manner. Indeed, those who read VENETTE's production with any judgment\*, regard it as

\* *Le Génération de Phomme, ou Tableau de l'Amour Conjugal, considéré dans l'état du Mariage, par M. Nicolas Venette, Docteur en Médecine.* — Among the multiplied editions of this Work, it is very difficult to find one that does not abound with essential errors. The terms of art, especially, are, in the greatest part of these editions, so much disfigured, that we are often obliged to guess at the meaning.

2 2

calculated

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enlighten the Reader in some  
at the same time, to give him  
on many others. We may say,  
less the author's fault, than that of  
which he lived: the new obser-  
e in our days, have demolished  
circumstances on which Venette  
his theory.

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offering them, a treatise, written with the same views, but presented differently.

In order that the Reader may judge of the form of this new Work, we shall here expose the order that has been followed, and the motives that have therein determined the Author. It was, doubtless, no trifling difficulty to dart a curious eye into the nuptial bed, for the purpose of describing its secrets, without offending the ears of chastity. We have exerted every endeavour, within the limits of possibility, to render this Work at once utile and decent.

After the Introduction, in which, viewing actual circumstances, the necessity of a work on Physical Love is demonstrated; we give the history of the *Temperaments*. The generality of men have only imperfect notions of their constitution: could we, then, commence better than by a scrupulous examen, with the aid of which, each individual will be enabled to



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his faculties, relatively to mar-

ond Chapter contains *Reflections*  
*trament, with relation to Celibacy.*  
egarded as a continuation of the  
and by uniting them, every man  
hether he ought to take a spouse,  
constitution deprives him of the

*Lily, Camphor, Nitre, &c.* which have been considered as even capable of destroying, in men, the sentiment of Love.

In Chapter IV. we examine the *Scinc. marin* or *Land Crocodile, Satyrion, Borax, Cantharides, Opium, &c.* in short, the substances which have been supposed capable of vividly exciting man to physical love, and which have obtained the name of *Aphrodisiacs*. It is after the observations of the most celebrated Physicians that we speak of these substances, and demonstrate the terrific effects which they may produce.

In Chapter V. we treat of *Impuissance*. We there enter into a detail of what may cause it; and also indicate the means of curing that affliction, when susceptible of relief. This Chapter is interesting, through an enumeration of the different causes which may render  
man

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nt, and likewise through the singular  
on that disease.

*ingress* must naturally follow Im-  
is the matter of the sixth Chapter.  
ive the history of this remarkable  
the means which were employed

observations of medical men, with relation to the objects of this Chapter.

We may say, that the details contained in the first seven Chapters, are the history of Love in society. Different *Temperaments*, *Aphrodisiacs*, *Anti-Aphrodisiacs*, *Impuissance*, and *Sterility*, are nowise in Nature. The history of Love, properly expressed, commences with the eighth Chapter, which treats of *Marriage*. It would not be difficult to demonstrate, by the example even of many animals, that the union of male and female, during a certain time, is in Nature.

In Chapter IX. we describe the *Customs of some Nations with regard to the Ceremony of Marriage*.

Chapter I. of the second Volume, has for its object the *Influence of Marriage on Health*. After having established, in the Eighth Chapter

VOL. I.

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of

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Volume, the sweets which result  
of hearts, we shew in this how  
on of the sexes has an influence  
as well beneficial as pernicious.  
observations are united, to de-  
s truth: That several men, by  
te in their pleasures, have th re  
es for their indispositions; while  
fallen victims, by indulging too

mal economy; but may be regarded as instructive, on the manner in which we must conduct ourselves towards young persons, when they begin to feel the first impressions of Nature.

In Chapter V. we treat of *Virginity*; and present, in the customs of some people, a picture of the errors of human wisdom. We there see also, by an exposition of the sentiments of those who have discussed this matter, of what consequence it is for humanity, to prevent ignorance and temerity from deposing on these objects, when proof is required in a Court of Justice.

The *Seminal Liquor* in men, and the *Periodical Flux* in women, are two signs by which puberty is announced. We enter into details on these two objects, which form the matter of Chapters V. and VI. What we had to say thereon, was too extensive to be placed

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Chapter; of which these must be the completion.

, that mystery which Nature  
es, and on which we have no  
njectures, is treated in Chap-  
lamentable, that we have only  
ffer on an object which so highly  
ans. We have rapidly exposed

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## INTRODUCTION.

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Le Plaisir est fils de l'Amour,  
Mais c'est un fils ingrat qui fait mourir son père.

PARNARD.

Pleasure is Love's son;  
But an ungrateful Son, that kills his sire,

---

IT is with concern, that I attribute to Pleasure the greatest part of those evils which encompass us. Love, a present which Nature made to men for their felicity, often strews thorns in the course of a languishing and unfortunate life. We would have pleasure accompany us without cessation; it is no more, with many men, a relaxation from labour. While the one part call inutely on voluptuousness, which flies them; the other sacrifices, with an excessive ardour, the beautiful days, which they obscure from their dawn. This last class is not, any long time, an object of envy for the first: quickly they unite themselves, and form no more than one mass of inutile men; whose lamentations cannot solace that society to which they are burdensome.



## INTRODUCTION.

as always for us the same attentions, longer what they ought to be; if they are else than pitiful abortions; and if, the species degenerates; we can alone ascribe ourselves, to our intemperance and our

A man who resigns himself with assent to what is called *enjoyment*, which marked by Nature, gives existence to nearly die in the birth; or who, if through a part of their career, leave behind them unhealthy descendants, more occupied

The good opinion which he entertained of the people whom he had examined, will vanish in proportion as he learns to disunite the species, for attaching himself to individuals. Our observer will see men in champaign situations, made robust by Nature, but who insensibly degenerate. Those who inhabit populous cities, will only present unfortunate beings to his eyes, on whom Nature still, from time to time, bestows a tender regard; which, nevertheless, they will not perceive. From these cities, he will see effeminate beings issue, who are already old in the prime of life; he will see them drag, under the colours of Mars, infirmities which they derive from Love.

Let us interrogate Physicians; let us ask them what they think of the actual state of the human species, relatively to their physical constitution. — All decays! would they answer: one part of mankind is enfeebled, because those men are effeminate, and voluntarily abandon their head to vapours, to diseases of the imagination. Another part is really diseased; and that part would be most entitled to compassion, if their complaints were not caused by the disorders of libertinism..... But those who have the greatest right to our pity, are such infirm men, who bear the pains which their fathers indiscretions have communicated.

This class is more numerous than may be imagined: it does not alone comprehend the sorrowful

#### INTRODUCTION.

re all a neck larger and stronger, arms  
legs better furnished, the *tout ensemble*  
r, and, in a word, they have a cha-  
ity, that our greatest Statuaries could  
ie present time, without departing from  
rhaps,' adds M. Balexferd, 'if these  
riffs would transport themselves to  
ountains in Switzerland, they would  
ore than elsewhere, similar originals:  
it may be, and without recurring here  
emote as that of the Greeks and Ro-

dor in battle; but their constitution..... It is sufficient to let that be understood, in saying that the celebrated Linnæus made a synopsis, touching the distempers which afflict the human species, and causing its degeneration in Sweden, and that the Swedes are the French of the North\*.

‘ If we read history with attention,’ says M. Balexferd †, ‘ we shall there discover, by comparison, this truth in a thousand passages: That the human species has greatly degenerated. By visiting the arsenals, we shall discover this demonstration, in handling those weighty weapons, offensive and defensive, of which our fathers availed themselves in the armies. When we examine those beautiful antique Statues, in their natural grandeur, we remark that, in the same proportion with other traits which have not changed, as the eyes, the mouth,

\* *Natrix noverca*. [The unnatural nurse]. The satire which Linnæus has written on luxury, and the mischiefs arising from thence, in the beginning of his Dissertation, has an allusion also to our morals; while he grievously complains of the customs and manners which his countrymen borrowed from the French, and to which he attributes effects that are extremely capable of having an influence on future generations.

† *Dissertation sur l’Education physique des enfans*, 1765, l. époque.

‘ &c.

‘ &c. they have all a neck larger and stronger, arms  
‘ more plump, legs better furnished, the *tout ensemble*  
‘ more muscular, and, in a word, they have a cha-  
‘ racter of virility, that our greatest Statuaries could  
‘ not give at the present time, without departing from  
‘ Nature. Perhaps,’ adds M. Balexferd, ‘ if these  
‘ celebrated Artists would transport themselves to  
‘ some of the mountains in Switzerland, they would  
‘ there find, more than elsewhere, similar originals:  
‘ but however it may be, and without recurring here  
‘ to a time so remote as that of the Greeks and Ro-  
‘ mans, it seems pretty certain that the human species  
‘ is degenerating in Europe.’

M. Balexferd enters into some details of the causes and consequences to which we may attribute this degeneration; and if I was not obliged to restrain myself to my object, I should find it facile to enlarge thereon, for the purpose of demonstrating, that all these causes may be traced back to luxury and effeminacy, and of consequence to that depravation of morals which necessarily follows.

That interesting object, Education, which occupies, at present, so many zealous citizens, must be extended, at least, as much to physical as to moral acquirements; and it is by no means with the education of children that a beginning should be made, but, if I may thus express myself, with that of fathers. In vain will you strive to confer on your son a robust  
temperament,

temperament, if you have not considered the matter, even before his conception. If he comes weak and delicate into the world, the cares which you bestow, for rendering him a little hardier, will have considerable influence on his constitution; but your utmost solicitude will not change it entirely. It is for you, men! who would discharge the duties of society, and prove useful by adding to it a new individual; it is for you, I say, to examine if you have been meritorious. Do not resign yourselves to those lightnings of temperament that dart forth with the first fires of puberty.... Young man! Nature prepares in you the germs for posterity; but do not press them to spring up with too much haste. In this respect, imitate that Nature, which prepares new pleasures for your senses. The tender and delicate buds that pierce through the bark of a shrub, shew themselves by degrees; they insensibly blossom, and the flowers appear.... They wither, if touched by a sacrilegious hand; and the fruits that must from thence succeed....! Think thereon no more, young man! All is destroyed!

You, in whom the habitude of enjoyment has rendered pleasure necessary; you, in whom libertinism and debauchery have taken place of voluptuousness; impuissant graybeard, who wouldst yet enjoy; strive no more to believe that a vivid warmth circulates in your veins; drain not the weak resources of pharmacy and empiricism, for awakening the senses, that are oppressed by excessive and premature enjoyments: consult

#### INTRODUCTION.

r desires, but Nature and your ability. tile to society, that utility will not be it men who, from the prime of their ice old age and decrepitude.

it however be supposed, that I would m the heart of the generality of men: contrary, that every-one could taste t, at the same time, my views would in sketching the picture of real pleasures only which are avowed by Na-

Many eloquent men have spoken against the vices which disgrace humanity; but may not the heart of man be compared to those malleable substances that indurate under the hammer? Have so many declamations against the destructive crime which kills one part of our youth! have they produced, hitherto, by the menaces therein employed, the revolution that M. Tissot operates through his excellent Treatise on ONANISM\*? What is the cause of these different effects? It is, I dare assert, because the most considerable part of men are only alive to present evils. M. Tissot has terrified debauchees, by casting under their footsteps the victims of libertinism and corruption. Those to whom he addresses himself, have shuddered with horror when he made them hear the complaints of those miserable beings who so often implore for relief in vain: we have seen young persons, of both sexes, conducted to the grave's confines by masturbation, calling on death, as the termination of their sufferings. Then the terrible impression made by pictures so doleful, and that are painted by a great master, efficaciously approaches his readers. Another

\* *L'Onanisme, Dissertation sur les maladies produites par la Masturbation.* III édition, Lausanne 1764. This Work, which is the best that has for a long time appeared, must be regarded as necessary in education. It is now esteemed as a classical book in Germany; and it were to be wished that this dissertation met with the like favourable reception in every other country.

Physician,



### INTRODUCTION.

friend of humanity, following the traces  
of a Physician of Laufanne, has published  
of the same nature, and which has for its ob-  
jects the errors into which young women fall,  
the force of temperament hurries them to  
lay this Treatise on the Nymphomania  
as good as that on Onanism!

With the same zeal that gave birth to  
this, but deprived of the talents and the  
skill therein distinguish the Authors, I  
present to the Public, as the fruit of re-

when they are not authorised by marriage: but without having recourse to what religion and the laws in this respect prescribe, the lights of reason must suffice to guide us. What a contrast is there between the pure pleasures of a man living in the midst of his family, happy through himself, happy through his comfort and his children, and the imperfect and dangerous enjoyments of him who remains in a state of celibacy!

When man and woman unite themselves by that sacred tie, which is respected among all Nations nearly, excepting those that are civilised, the design of that union is to bring children to the world. This august function is often discharged with difficulty: the faculty know that they sometimes find invincible obstacles, which oppose generation. But this is not sufficient. A great advantage would result, if every-one, before he forms the contract of marriage, or destines himself to celibacy, knew in what manner to act with regard to his temperament; and this we have endeavoured to develop, within the comprehension of all men; who will likewise see the means avowed by Religion and Nature, for rectifying those several defects that form so many obstacles to enjoyment and, consequently, generation.

If I had written for men of knowledge only, I should not have taken the pains to speak of superstitions that mortify spouses; by impeding their pleasures: these phantoms of imagination have still some credit among

## INTRODUCTION.

non people; and it is therefore essential to them.

is inutile, if I strove to justify myself to some of some timid persons, for having written on this subject. I cannot avoid repeating the preface which Venette has placed in his *Tableau de l'Amour Conjugal*: a work which he recommends as calculated to enlighten

*Men, Theologians, Casuists, Confessors, Philosophers, Physicians, old and young, Atheists and Debauchees.* M. TIC

**PHYSICAL VIEW**  
**OF**  
**MAN AND WOMAN,**  
**IN A**  
**STATE OF WEDLOCK.**

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**CHAP. I.**  
**OF THE TEMPERAMENTS.**

THE sacred Writers excite our astonishment, in those places where they mention the numerous progeny of our forefathers! What an amazing instance is that of the Children of Jacob in Egypt! I believe that, in those days, the Professors of Medicine (for that science dates its origin from the creation of the world) knew nothing of the divisions, and infinite distinctions of temperament, which effeminacy, voluptuousness, and debauchery, have introduced among us.

Vol. I.

A

This

#### TEMPERAMENTS.

Disposition of the human system, the union of the elements composed, and which has obtained temperament, has considerable influence on the mind and body; and, beyond all, is the principal part in the natural interest.

For this reason, it is generally held, that man, or woman, of such and such a temperament, is little fit for procreation: and it is generally believed, that those who have a sanguine complexion, eyes more animated, and a more calculating mind, are less fit for it.

Of all the numerous conclusions formed by ancient and modern Writers respecting the causes which induce the various temperaments; it is difficult to select one that is wholly satisfactory. A renowned Physician\* has, however, given us the following.

‘ The solids,’ says he, ‘ have an elastic power, through which they again strive at compression, after having been distended. Our veins, enlarged by the blood which they receive the moment the heart opens†, immediately endeavour to recover their former position, when this organical operation is performed, by means of the dilatibility of the fibres; and this dilatibility, and organical operation, has a double power to hasten the compression of the veins. The greater the elastic force of the fibres, the more do they resist the expansion, and facilitate the closing of the veins. This elastic power demands the

\* Monf. Quefnay.

† Diastole A term made use of to express the situation of the heart when its cavities are extended. The Siftole, on the contrary, expresses the contraction of those fibres which form the cavities.

A 2

‘ greatest

#### THE TEMPERAMENTS.

tion: for, in proportion as the  
ses or decreases, or, as they are  
s excited, is the vibration of the  
regulated or changed. The va-  
sioned by elastic force, is easily to  
in a bow: for a bow, according  
e or less stiff, extended or bent,  
considerable alteration in the course  
v, whatever may be the attempts  
tion of the person who directs it.

that the secretions, which form the variations in the temperament, according to the ancients and the greatest part of the moderns, are totally to be disregarded. The solids acquire no strength or weakness, stiffness or softness, nor more or less elasticity, than what they derive from the action of the fluids, that impel them to motion. Thus do we always find, in plethoric men. a warm and humid temperament; the bilious, are warm and dry; those of a phlegmatic temperament, cold and humid; and those whom the ancients denominated melancholic, cold and dry. From these various temperaments arise a greater or less addition to carnal pleasures: and it would be easy to draw from thence some well-grounded conclusions, if the union of these four temperaments had not given birth to infinite divisions and sub-divisions, which the most respectable physicians, in several circumstances, have been scarcely able to define, after the most attentive observations.

I shall, however, limit my remarks to the four principal heads, under which the temperaments are arranged; as they are the only ones of which I can treat with sufficient accuracy: and, rejecting all extraneous discussions, convey



#### THE TEMPERAMENTS.

fluence which either of these  
note and perfect the grand de-  
to multiply mankind.

THE

#### THEORIC TEMPERAMENT.

nd vigorous body, an animated

easiest manner. A plethoric man, intent on mirthful relaxation, will continually resort to the joys of love and the table: he is by nature susceptible, gentle, mild, gay, and pleasing. His habitual good constitution has a great ascendancy over his manners: and his tendency to company is induced by the excellency of his ideas, the vivacity of his conceptions, and the exuberance and sprightliness of his conversation.

*Is not, therefore, the man of a plethoric temperament, with all these alluring qualifications, apparently formed to exclude the mysteries of love from all those who have not the good fortune to enjoy similar advantages? He loves with delicacy: it is not always burning desires that impel him to pleasure; the impulses of the heart move in unison with the impulses of nature. More susceptible of a refined affection, than prone to those destroying pleasures which are derived from the regions of licentiousness, he ought alone to reign in the hearts of those fair-ones, who possess the art of uniting, in a state of wedlock, the allurements of delicacy with the charms of temptation. But the vigorous excitements, which spur on a plethoric man, procure him neither respect or success*

with women who are capable of defending themselves. Like Cæsar, he would, in the same instant, see and conquer. For this reason—whereby he is capable of making rather acquaintances than friends—his desires are much sooner satiated by the insipidity of a casual amour, which often produces no further intimacy, than by those more substantial and delicate pleasures which are founded on attractions and contracts, that do not always accord with his liveliness, instability, and indiscretion.

From this sketch, it is easy to perceive, that a man of a plethoric temperament, though feelingly alive to the influence of love, is yet capricious and inconsiderate: that he approves only of the gentlest opposition, which he may increase or extinguish as his fancy directs: that he, like a butterfly, alights upon the first fine flower, making, only, a momentary stay. The lively tint of a rose will impede the flight of this diminutive animal, in the midst of his career; but if, jealous of another flower, she would engross all his endearments, she must unbare her bosom to the caresses of this little changeling. She delights to feel the extatic vibrations of his heart; and amply shares in the felicity.

The

The perturbation and the transports of her adorer, seem to promise the most lively and durable tenderness .... Charming Rose! exert all your efforts to enslave, in your wiles, those who would escape you. A soft languishment already pervades the senses; and it will shortly terminate in apathy. .... Would you detain him? Alas! it is too late! Fairer than ever, he gently flutters his little wings, and strives to disengage himself. His love is not yet extinguished; he hastens, impassioned, to another flower, to renew his endearments, and to admit it to a participation of his extasies. Fear not, however, his lasting displeasure; you shall not be despised: he is inconstant, but not base. Perhaps he will shortly return, to make a new engagement: do not, then, recede from his proffered fondness; he is as timid as he is changeable.

From what I have said of the amorous whimsicalities of the butterfly, it will not be difficult to distinguish the man of a plethoric constitution. In the same manner does he conduct the operations of love: to these pleasures he cannot make that resistance which is in the power of a man of a bilious temperament.

All

All the sweetness of the tender passion being united in him, his pleasures are never invaded by those whirlwinds of jealousy, by that fatal antidote to love, which sometimes precipitates a choleric man into the most fatal excesses.— He is unstable and inconstant! These are his principal failings; which, in the end, are productive of punishment. His good constitution is no assurance of a long life: his vivacity, lasciviousness, and, as before observed, his peculiar inconstancy, (from whence originate continual new desires, which seldom remain unsatisfied) insensibly shorten his days.

Few men, so capable of adding to the general comforts of wedlock, as those of whom I now treat, exert any endeavours to preserve the qualities of body and soul, which excite in them the tender passion, to the end of their natural career. Their habitual gentleness, pleasantry, and gaiety, would render them invaluable as husbands, if their prominent failing did not, but too often, give birth to matrimonial discord. Ought not the attentions, and sweet caresses, of a wife, to moderate that furious inclination for promiscuous pleasures, which subvert the purpose and design of wedlock? I  
repre-

represent to myself, with the most lively satisfaction, a charming woman, who, by chaste endearments, having as it were triumphed over the waywardness of temperament, sees her husband return, for ever, to her embraces, and to his family! I anticipate the immensity of her joy; which she is capable of indulging in its utmost extent.

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## THE BILIOUS TEMPERAMENT.

EXCEPTING an advantageous stature, and a great tendency to corpulency, which do not commonly appertain to a man of this temperament, all his other qualities indicate great bodily strength. His bones are large and solid; his muscles well delineated; and his flesh adheres firmly together: his thin and dry skin is of a dark red, brown, or olive-colour, and sometimes black: the hair, that covers his head and body, is almost always black and curled; his pulse is full, strong, and quick: his veins are gross and prominent, and his blood hot: his  
mouth

mouth is large, with dry lips, a warm and strong breath, and black and piercing eyes.

Men of this description are the most amorous: all their passions are strong and violent, because they possess none of that vivacity and cheerfulness which characterise the plethoric temperament. Their anger, says a modern author\*, may be resembled to that of Achilles; their hatred to that of Coriolanus; and their love approaches to fury. This flame, fanned by an almost inexhaustible constitution, is, with him, a principal concern. He will alone be loved; while his attachments, unlike those of the man of a plethoric habit, though not wholly durable, are at least uncommonly ardent: and he is the strongest of the human race. This great bodily vigour he retains a considerable time; nor does he wait till his powers are exhausted, to become jealous, unjust, and cruel. In polished society, these failings, in some measure destroyed by the refinements of matrimony, in no wise proceed to such lengths as to poison the cup of pleasure, and degenerate into criminal extrava-

\* Monf. Clerc, in his Natural History of Man, viewed in a State of Innocence. Vol. I.

gances. But among those nations, where this temperament is prevalent, all the vices inherent in that description of mankind, exhibit themselves under the aspect of greatness and arbitrary power.

In Turkey, Africa, and Asia, love is a tyrant, that rends the heart of sensibility. The sensual pleasures which the cruel despots of these climes enjoy, are diminished by the sternness and authority with which obedience is enforced: an obedience which appals the finer feelings, and is calculated to produce the very opposite of mutual affection. The women, who subserviently wait the commands of the other sex, are immured slaves, who, not unfrequently, on the slightest suspicion of infidelity, are punished with death. The wretches who guard these unhappy females, are previously castrated, in order to render them indubitably chaste, and of consequence to secure the fair victims from pollution! ..... And the tyrants, or rather monsters, who reign over this multitude of slaves, ought, by all means, to enjoy the like very *sensible* happiness!.... For the honour of human nature, let us discredit these assertions, so opposite to justice and mercy!

How



THE TEMPERAMENT.

and dissonant to joy,  
simple heart, which dreads annoy;  
g, two fine rolling eyes to see,  
with tears, imploring to be free:  
, impell'd by crafty love, embrace  
g slave, with an abhorrent face \*.

ess be derived from love; it can  
re constraint is banished from its  
The absolute governor, who  
hing but the most passive obe-

\* would purchase renown, can scarcely be half  
 \* entitled to it; nor can those women who  
 \* barter their charms for lucre, support any  
 \* greater claim to the substantial pleasures of  
 \* love\*.

The great endowments which men of a bilious temperament possess, and which excite them to the softer delights, are not conferred in vain. They are, above all others, capable of increasing population, provided the union occurs with women of a plethoric habit†. These, more moderate in their transports, conform, with greater precision, to the desires of Nature. If, then, it has ever been understood, that natural similitudes and agreements are requisite in a state of wedlock, the necessity must be acknowledged, of pairing the bilious man with a woman of the like temperament; that is, with the most enamoured of all females. Is it not commonly, and truly, observed, that too great a share of vivacity acts in opposition to the procreative faculties? And, nevertheless, by the

\* The ‘Friend of Humanity.’

† This rule sometimes admits of exceptions; which will be seen when we treat of Barrenness.

dealings

THE TEMPERAMENT.

ankind, it should seem that they  
g which relates thereto. It has  
been forgotten, that, from a pro-  
union, healthy and well-formed  
born. I will not assert, that a  
an, when inappositely united, are  
ed from hymeneal delights: but is  
e purpose of enjoyment, that the  
cipitated into the lap of Pleasure?  
union, transports quickly succeed

## THE MELANCHOLIC TEMPERAMENT.

IN general, we should seek for the Melancholic Temperament in vain among infants and old men: it manifests itself, in full force, about the twentieth or thirtieth year; and the melancholic seldom live beyond fifty. This may be considered as an acquired temperament, dependant on the changes which occur in man, removing his constitution from its original state. It is rarely observable in champagne countries; nor in small villages do we find many examples: but, unfortunately for the physical world, we meet with men of this temperament at every step, in great cities, where the inhabitants, closely packed together, seem contending for the air which they respire\*.

When,

\* I shall elsewhere have occasion to speak of the effect of air on animals; but shall here observe, that it has been proved, that of the 48,000 cubic inches of air which a man respire in an hour, he absorbs thereof 3692 inches; and that it is probably this air which passes into the blood, after having previously gone

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through

#### THE TEMPERAMENTS.

a metropolis, (but not in public  
of recreation, for the melan-  
society) I view attentively those  
my observation, many of this  
ar. They are easily distinguish-  
ure is large, or middling; their  
black; and their visage long:  
t and languid in youth, become  
lvance in years; and their lean  
ecks are covered with a rough,  
ish and sometimes yellow skin.

Women of a melancholic temperament, essentially differ from men of the like constitution : their skin, though dry, is much more beautiful; and their negligent gait is by some esteemed graceful and majestic. Balfac said, in describing a nation where the melancholic temperament predominated: ‘ We should be apt to look on them as queens that had employed their slaves.’

The melancholic man is a dangerous seducer among females; for he possesses, in a supreme degree, the art of practising illusion, in strains of eloquence. His tone is persuasive; and he nearly always succeeds through a sublimity of imagination. His thoughts are not constantly directed to pleasurable pursuits; those being of too lively and exalted a nature to engross his attention uniformly : heroic actions, conquests, and enterprises surpassing human ability, are subjects to which he resorts; but, besides, by a singular contrast, the ambitious, and arch-heretic, have all been of the melancholic temperament.

These men, then, direct not their ideas to love, except at intervals, while they abandon

B 2

those

#### THE TEMPERAMENTS.

which appear to them of greater  
importance, when seriously engrossed by  
it, abandon every idea that has  
to do with it, alone to dally with the ob-  
ject of the flame. They become, more  
suspicious, difficult, thoughtful, restless,  
distrustful, timid, jealous, and  
now, from horrible examples,  
grieved, and irritated, of this  
they extend their despair.

jection and weakness, the necessary attendants\*.

The fire of imagination is not sufficient, in those of a melancholic temperament, to render them capable of propagating the species. Besides which, the natural functions, and, above all, the secretions, should occur without too much irregularity; which is rarely observable in men of this temperament. Their whole animal economy seems in disorder. The movement of the heart and arteries is unequal: nearly always famished, they pay little regard to a necessary quantity of aliment; one day eating too much, and the next not enough, careless of any other regimen. Their discharges, likewise; the insensible perspiration, and the sweat; are irregular, and alternately suppressed and too abundant\*. The moral features correspond very exactly with the physical. The melan-

employed for abating the effects of the melancholic temperament; where will also be found the most eligible prescriptions for persons of bilious, plethoric, and phlegmatic constitutions.

\* Monsr. Clerc, whom I have already quoted, says, that the melancholic man has rather an *expressed* sweat, than actual perspiration.



cholic will and will not carry his suggestions into execution from one day to the other; but is opinionatively attached to his own mode of thinking, and highly unbearable in the sentiments which he professes. The same object appears to him in different points of view, according to his affections; and what, in him, produces changeableness, (for he frequently runs from one extreme to the other) is rather the effect of a derangement of the natural functions, than of reason and reflection.

From such alternately sudden, and continual variations in the melancholic man, result, without doubt, those affections which are capable of influencing posterity.

Ought, then, the melancholic man to remain scrupulously in a state of celibacy? It were, perhaps, to be wished that this could happen; but experience demonstrates the contrary.

I have remarked, that the melancholic, by remaining single, were subjected to lasting and cruel maladies. In the Chapter on Puberty, the sad effects of this temperament will be seen. Such men, therefore, may be permitted to enter  
into

into the state of wedlock; but especial care must be taken, that two persons of a similar temperament do not come together. The children, that might be the fruit of such an union, would, sooner or later, be subjected to the physical and moral vices of the authors of their existence\*. Give to a melancholic man the

\* M. de la Barre, physician at Lille, speaks of a young woman, aged twenty years, in the possession of perfect health, who was married to a person about as old as herself; but who, according to every sign, was exceedingly melancholic: this bride, at the end of three weeks after the ceremony, was attacked by a tertian ague, and shortly afterwards she became pregnant. The ague continued during the whole period of her pregnancy; but when, at the accustomed time, her delivery approached, she grew better; and, in fine, was at once eased of her burden and her disorder: but the girl which she brought into the world, was afflicted with the mother's disorder till the period of its death, which occurred at the end of twenty-two months from the birth. M. de la Barre, who saw this infant in a very exhausted condition, with an extremely tight and indurated abdomen, anxious to discover the cause, after its death, found that the tumour, which became visible from the spleen to the groin on the same side, was alone that which occupied

THE TEMPERAMENTS.

lethoric temperament; or to a melancholic woman, if they marry. If the difference of gradual disappear, it will in-

The consort, who has a talent, and of consequence an elegant, a captivating manner, and a pleasing countenance, will employ those endowments to diffuse gladness throughout the family, and will correct the gloominess of the melancholic.

## THE PHLEGMATIC, OR PITUITOUS TEMPERAMENT.

IF I consider the phlegmatic man, all announces in him a weakness of Nature : some deceiving appearances will not mislead me with regard to his infirmity. His stature is advantageous, because the fibres, moistened by an abundant serosity, could by that means expand and lengthen. His flesh, for the same reason, is flabby, soft, and covered with fat : it is of a whitish colour, and provided with a small quantity of light-coloured, thin hairs. The hair of his head is of a light brown or chestnut colour ; and his round and pale face is often bloated. His eyes, blue and large, ought

\* By a phlegmatic or pituitous man, we must not always understand the man who says with phlegm that which is termed, in society, *good things*. These are very different in a physical and moral point of view. We find similar phlegmatic characters in the other temperaments, as well as in this. I once saw a large, very strong, and particularly vivacious, plethoric man, who, in a dropical complaint, continually repeated to me that he was phlegmatic, that he had been told so a hundred times, and that he ought to be treated accordingly.

#### TEMPERAMENTS.

tionomy, and give it expref-  
dull, and have a humble and

He has pale and difcoloured  
in veffels, in which flowly  
whose elements appear to be  
t, his body is feeble, and in-  
ting heavy labour. This is  
a pituitous man.

to fay that the man of this

#### OF THE TEMPERAMENTS.

announce the force of the body, are also incapable of producing master-pieces which announce genius.

The moral qualities of the pituitous man correspond with his physical constitution; and it is certainly a happiness. Vivid sensations, and an ardent imagination, would convey disturbance into the machine, and annihilate the organs, which are too weak to offer it resistance. The pituitous man has little knowledge of those strong passions which move, excite, elevate, and inflame our spirits. He willingly receives the impression which they give him, but is rarely aroused by it. This defect of sensibility, and of activity, renders in him the imagination cold, the memory debile, &c. but his disposition, which is sweet, affable, peaceable, and, in a word, his indolence, prevent him from being burdensome to society— He is a charge, perhaps, to Nature; for she has not scattered men on the earth with the germ of melancholy, and of pitiuity— Depravation of morals! Luxury! Effeminacy! behold your work!

Too much nourishment, particularly vicious

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cous

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2. aliments such as those  
ated cooks know so well to  
the immoderate use of wine,  
uch repose, too great a por-  
are the ordinary causes of  
pituity.

tous man, who is too weak  
subsistence from the bosom of  
ik for daring attempt to serve

consequence have little aptitude to enjoyment, are uncommonly prolific, when united with a man of a different temperament. Pituitous men, on the contrary, are very often incapable of fecundity, in the union of the sexes, with whatever individuals they may unite, till their predominant constitution is corrected by the association of other temperaments; which, fortunately, is a circumstance by no means singular.



NS ON THE TEMPERAMENT,

## CHAP. II.

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S ON THE TEMPERAMENT,  
ELATION TO CELIBACY.

---

from *Speeches* - Celibacy

out being previously assured, in any wise, of the strength or weakness of their constitutions.

I should be cautious in not consigning to the horrors of solitude, a plethoric man, formed, by his wit, to become an ornament to society, and, by his physical talents, to increase the social intercourse. By adopting a different line of conduct, I should expect, each moment, to be upbraided by Nature with the perpetration of a barbarous deed. However the bilious, as well as melancholic, may seem devoted to a life of seclusion, their dispositions, and often irresistible *penchant* for women, would render solitude grievous, and prove the source of various maladies. The passions, which have begun to take root, develop, grow strong, and violently expand in retirement: by steps, they gradually undermine the animal economy, and accelerate the infirmities of untimely age.

The learned commentator of Ocellus Lucanus \*, traces the plan of a tribunal, whose functions should extend to the examination of

\* *Ocellus Lucanus, en Grec & en Francois, &c. par M. le Marquis d'Argens. Berlin 1762.*

IONS ON THE TEMPERAMENT,

may be of utility or disadvantage

Ocellus recommends the avoidance of imperfect marriages; and he calls such marriages imperfect which take place between persons of a feeble temperament, or at an advanced age. What might not be hoped, for the benefit of the human species, if, to the duties of which this tribunal was to be subject, the right were added of knowing the proper vocation of those persons who were to be married?

'fluence is greater: and God must perform a  
'miracle, before such men can be expected to  
'correct their amorous habits\*.

Venette, in describing a lascivious young woman, is infinitely more expressive: but I shall not attempt to quote the passage.

Cruel father! do you purpose, by perfidious caresses, or passionate menaces, to stifle inclination, temperament, and even nature? No! do not, in any wise, deceive yourself! In vain appeal you to the succours of medicine: thou art a feeble obstacle to the designs of Nature, that universally commands with the same force that thyself hast experienced. The barriers placed between your children and the world, are insufficient wholly to annihilate the germ of the passions, as transmitted to them by you at the moment of their formation. At least, if the frenzy for immolating victims must be satisfied, chuse such, then, whom society will have the smallest cause to regret. Perceive you, under the characteristic signs of a cold temperament, decided aversion to those soft and ge-

\* *Tableau de l'Amour Conjugal, 2e part. chap. 4.*

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neral

IONS ON THE TEMPERAMENT,

ments that unite man and woman  
north, and burning climates un-  
zone; or if your son or your  
e actuated by motives arising from  
constitution, imbibe a repugnance  
compel them not, by force, to alter  
n: secluded from the world, let  
at sweet tranquillity, which persons  
the passions may find in retirement.

When this is the case, to be offered

I recollect, with the utmost satisfaction, to have seen one of those virtuous women at the head of a cloister, who, so far from conceiving her burden eased by dividing it, consulted a physician with reference to the young ladies destined to a religious life. While she, on her part, studied the character of each new novice, the able man, who merited her confidence, and whose probity was as eminent as his skill, attached himself to the discovery of the predominating constitution. Never were the endeavours of these two persons fruitless, by either separating from the world those young persons who were presented to the convent, or again uniting them to society\*.

\* In most convents, greater attention is bestowed on the moral than the physical features; whereas the contrary mode of acting ought to be adopted. Deep meditation, long and tedious lectures, rigorous fasts, in short, every means employed to ensure the vocation, must necessarily, at least for a time, exhibit the effects intended: but if the severity of this regulation were altered, Nature would presently re-assume her rights; the spring of the enfeebled organs would again obtain their elasticity; and from thence is there scarcely a step to the turbulence of the passions.

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not the same line of conduct pursued in religious edifices? No fatal machine so often occasion disturbance

A thousand examples prove, however, that the constrained temperance, extinguished for a time, can never be renewed: however, its too great vigour is mitigated. 'Why,' exclaims a naturalist, 'why are the passions, their source from the tempera-

dreadful catastrophes, tending to disorganise Nature? Examples of this will be seen, when I treat on Puberty: and the hermit's situation, after depriving himself of those parts which obstructed his happiness, without producing the expected felicity, proves the force of temperament, notwithstanding the resources of art. Is there no cause for astonishment, on opening those books where the lives of men devoted to religion, are recorded?... See we no anchorets; situated far from each other; whose corporal faculties have been nearly annihilated by the rigours voluntarily imposed, and who might be considered as defunct; that, notwithstanding the severity of their regulations, have been tortured by voluptuous excitements?

With what eloquence has an Academician painted the combats which one of the most illustrious Fathers of the Church supported, in his retreat, against the world and its temptations! ..... 'This St. Jerome,' says he, 'who was born with an ardent soul, passed four and twenty years in literary pursuits, to combat and overcome himself: by which means, probably, the morals became more austere than



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is;—who, in Rome had, for different number of illustrious females; adorned with beauty, escaped its snares, and shafts of calumny; and who, having fled from the world, the fair-sex, retiring into Palestine, where all that pursued him which he had left behind, mented under the penitential haunts of Rome refounded in his tranquillity of the deserts. Such,

Let physicians speak candidly, and we shall learn from thence, the influence of art on a robust temperament. Ah! of what expedients have not medical professors been compelled to avail themselves, for the purpose of alleviating the miseries of victims to an ardent passion! M. Tissot relates, that he saw at Montpellier, a robust widow, about forty years of age, who, having long enjoyed the hymeneal

of this position. A soldier, who was executed about forty or fifty years since, at Montpellier, had the misfortune, one day, of being unable to restrain his imagination from the sensual desires by which he was precipitated. Walking through that city, he met, among others, a young woman, who was peaceably carrying a pitcher of water on her head. This sight produced on the unhappy man, singularly sudden and violent effects, momentarily kindling in him the most furious passion. He was inflamed by sensual madness, to which he could not apply the smallest opposition. He threw the girl down, embraced, pressed her in his arms, and, regardless of time and situation, proceeded to satisfy the animal desires. The spectators, astonished at his impudence, collected together, fell on and chastised him: but nothing diverted his purpose, even in the midst of a shower of blows with which he was assailed. *Anecdotes de Medecine, sec. edit. Anecdote 191.*

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which were withheld a considerable  
death of her husband, was in con-  
ked with severe hysterics, which  
o a state of horror surpassing def-  
ie lost the use of her senses; and  
could either diminish or alleviate  
fits that occurred. They were  
to be prevented, than by strong  
: genital parts; and this expedient  
by a convulsive trembling: na-

in whose case every remedy proved ineffectual. But that skilful practitioner administered relief by means of a pessary, which produced the same effect as friction on the woman mentioned by M. Tissot: the patient was instantly cured. Hoffman (and his observation is forcibly apropos) relates the history of a *Religieuse* who could no otherwise be relieved from these hysteric paroxysms, than through the application of a medium; which I must superficially pass over.... It is to be lamented, that we must enter into a certain detail of the succours adapted to alleviate an irritable temperament, when these succours are an outrage on Nature.

While some men inconsiderately attack monastic celibacy, and even stigmatise the sacred dogmas of religion; physicians, respecting all the good that can arise from such institutions, alone endeavour to reform the abuses which meet their notice. They know, as I have already observed, that there are ungovernable temperaments; and it is with reference to persons of such a constitution, that they view the maladies arising from celibacy. This point they have not considered with reference to population, but merely

IONS ON THE TEMPERAMENT,

hibit the physical disadvantages that  
y individual.

ther of Medicine; Hippocrates,  
in his Book on the *Diseases of*  
accidents occasioned by a retention  
fluid. It is in this Work where  
nly eligible remedy, recommends  
hose damsels and widows who are  
th too great a share of enamoured

fares\*. Doctor Reneaume has treated on the same subject, in a thesis on Monastic Virginity†. M. Zindel gave the Public a Dissertation, in which he collected several remarkable observations, respecting the maladies arising from a too severe chastity. M. de Sauvages has treated of the dangers which result to women, from a privation of the delights of love, whose temperament is incompatible with continence. They are, according to this skilful physician, greater sacrifices to the fire of passion, in proportion as they exert their efforts to subdue it; becoming subject to lowness of spirits, restlessness, surfeits, leanness, &c. Hereto he adds an observation, that perhaps, says M. Tissot, exhibits the severest trial to which a contending temperament was ever exposed. It relates to a young lady, devoured by innate fire, whose soul, with an astonishing force, continued pure, that was subjected to self-pollution, while, at the

\* *An ex negato veneris usa morbi?* 1722.

This hypothesis, copied by M. de la Mettrie, will be found in the works of that physician.

† The like doctrine is also demonstrated by M. de la Mettrie.

feet

IONS ON THE TEMPERAMENT,

epit and austere confessor, she la-  
isfortunes.

atise on the Nymphomanie\*, the  
particularly and forcibly exposed;  
om an ardent temperament and a  
agination. The author of these  
therein demonstrates how difficult  
come the obstacles which oppose  
the *furor uterinus*.

In this treatise will also be found, the horrid spectacle of a patient, reduced to the last extremity of disease; and who, after long continuing an object of terror in a mad-house, where coercion was employed, again recovered the use of her faculties and health, through no other means than the courage with which M. de Bienville armed himself, against a malady produced by complicated causes, and arrived at an extraordinary height; which he surmounted through perseverance in the administration of remedies\*.

A young person, aged twelve years, indulging in all the excesses of private debauchery, to which she had been prompted by the perusal of dangerous compositions, dictated by an impure mind; and aided, also, in the destruction of her existence by the horrible succours of an abandoned woman; furnishes a striking picture in the Nymphomanie, at which nature shudders. This unfortunate victim to a depravation of morals, was confined three years in a hospital for the reception of lunatics; and, through the assistance of a skilful physician, who attended her the whole time, was restored to her

\* *Idem*, chap. 6.

family,



the exercise of reason.... But  
female, viewing the felicity  
enjoyed, who had been married  
of her absence, fell again into  
m: she was once more con-  
fidential receptacle that had been  
but with less hope of curing  
y that agitated this miserable  
state of imbecillity succeeding,  
perhaps, still more unsuspici-  
ous of art.

ence of the passions on the animal economy, shall we believe that Medicine can furnish the means of subduing them? Shall we believe that, if Nature has not given to men efficacious succours against the fury of an amorous passion, these succours will issue from the laboratories of our Chymists, and coming to the voice which calls them, scatter torpidity, frigidity, and insensibility on beings destined, by the Creator, to multiply the master-piece of his magnificence? Shall we believe that those *Electuaries of virginity*, those *Opiates of wisdom*, the compositions of which we find in several Pharmacopeias, have the virtue of destroying, as by enchantment, the attraction which has conducted one sex towards the other, ever since the origin of the world? the band of it which unites individuals, forming their happiness? I am not afraid to say, that, if there existed a book in which the terrific means were deposited of robbing men, in some sort, of the sentiment of their existence, the laws against it ought to be severe; such a book would annihilate society: the greater the desires, the more alliances — How do I know! at the period to which one part of men are now arrived; to this degree of egotism, pro-

ON THE TEMPERAMENT,

usive, dry philosophy, which  
individual — How do I  
men would not receive with  
solely existing for themselves!  
ard the wanderings of human  
og to our minds the strange  
men, who willingly deprived  
e organs by which they were  
ty! Let us not forget that  
aad disciples, who shared their

who, unfortunately, fell into their mercilefs hands\*.

Fanatics, who nearly adopted the fame errors, again introduced them in different centuries, throwing fociety into confufion. The *Agyniens* refufed to pray for women, afferting, that God was not the author of marriage. The *Abftinens*, that we fee, at the end of the third century, in Gaul and Spain, likewise condemned the conjugal union†: and in the firft age of the Church, feveral heretics fupported the like-monftrous errors§. Nothing, perhaps, approaches the inconfequence of the Abelonians, a fort of heretics who refided in the environs of Hippo-nus in Africa: the opinions and diftinctive

\* See the instructive *Traité des Eunugues*, attributed to M. Charles Ancillon, Part I. chap. V.  
 † The Valefians forced all who fell into their hands  
 ‘ to become eunuchs; and when they refufed thus to  
 ‘ qualify themselves, they were faftened on a form,  
 ‘ and deprived of their virile organs.’ *Idem.* c. VI.

† See the *Dictionnaire Encyclopédique*, at the word  
 ABSTINENS.

§ St. Paul blames this feét in fome of his Epiftles  
 to Timothy.

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D

customs

customs of these madmen, was, To marry, and nevertheless affectedly profess that they abstained from their wives, with whom they were supposed to have no kind of carnal intercourse\*. We may suppose that this sect, in the course of time, was naturally annihilated by such-like regulations. The motives are known, that determined Combabus to deprive himself of the parts of virility; and the event proved that his precaution was wisely devised: but the summit of extravagance was attained by the friends of this unfortunate young man, who, according to Lucian, became voluntary eunuchs, in order to console him and partake of his situation†. In fine, we have observed men, sacrifices to esteemed and long-established prejudices, who have mutilated themselves, in a firm belief, that they

\* St. Augustin, *De hæres.* See also *Dict. Encyclop.* at the word ABELIENS.

† When human wisdom produces an extravagance, it is not voluntarily limited: the conduct of the friends of Combabus served as the foundation of a custom, which was annually observed, to mutilate several persons in the temple built by Stratonica and Combabus. See Bayle's Dictionary, under the word COMBABUS; the *Traité des Eunuques*, Part I. chap. VI.; and *M. Dablamcourt's* translation of Lucian.

should

should, in consequence, shield themselves against the leprosy and the gout; diseases which they supposed did not attack those who were deprived of their virile parts\*.

I shall add no more than one reflection to these facts. Fanaticism, the love of tranquillity, and the dread of disease, having sufficed for exciting men to lay hardy hands on the organs of their virility, and to destroy these same organs by a cruel and painful operation, which even threatens death; what might we not have expected, if they had possessed the power of annihilating their generative puissance by an easy means, which had accomplished their views without the fear of those dolors which accompany an operation so cruel?

\* See Mezeray's *Vie de Philippe Auguste*; *Questions notables de Droit*, by M. le Prêtre; *Traité des Eunuques*, Part I. chap. vi.

## CHAP. III.

## ON THE MEANS

WHICH ARE SUPPOSED CAPABLE OF SUBDUING  
THE DESIRES.

‘ IN whatsoever place a lascivious man lives,’ says Venette, ‘ he is continually embarrassed by his amorous temperament. Virtue can effect nothing where love operates naturally; and Religion, even, has not sufficient influence on his soul for restraining his first movements, and for vanquishing his complexion, which, every hour, furnishes him objects that tend to inflame his imagination \*.’

Is

\* *La Génération de l’Homme, &c. Part. II. chap. v. art. 4.*

In

Is it, then, after similar language, a matter of surprise, that this physician seems to place but trifling reliance on the remedies employed for subduing the temperament? Nevertheless, he ascribes too great qualities to some of these, while speaking in conformity to the sentiments of the ancients, who frequently judged of a remedy, rather according to superstitious notions, than analysis, and actual properties.

When I ask if there are any powerful remedies for restraining the desires, I am answered with the recital of numerous prescriptions; among which the wonderful virtues of the *agnus castus* are principally celebrated, when diffused in the places consecrated to continence. We shall see, if the efficacy of this shrub be so

In support of this quotation from Venette, we refer the reader to the thirtieth Chapter, Book X. of Father Augustine's Confessions. It will there be seen, that fastings, chastisings, &c. could not prevent those essential matters, which struck the observation of this pious teacher, from making a lively impression on him in sleep: 'So much influence,' says he, 'has the  
'illusions of these idle fantasies of the brain, on my  
'body and my spirits, while sleeping.'



ANS- ESTEEMED CAPABLE

tend: but, though it actually  
hen, without consideration, be  
ue a constitution, that cannot  
ged, without the introduction  
s?

nature may sometimes vary  
hat depend on climate, re-  
ns, &c.: but time is neces-  
this into effect. The tempe-

the endeavours which preceptors exert, to restrain instantaneously the temperatures of those pupils who are destined to a life of celibacy, I picture to myself, children throwing grains of sand into an impetuous current, in the hope of stopping its course: I imagine the same notions summoning all their strength, to lift out of the earth, with weak hands, a venerable oak, that had being before the birth of their fathers! They can neither disturb the water, nor make any impression on that sturdy tree, which is the object of their attacks.

Not exactly so is it with the remedies that are applied to subdue the human constitution: they will not destroy it; but commit terrific ravages. *Let us not alter with too much precipitation, said the Father of Medicine; or dangerous maladies will follow, that may obstinately set the utmost skill at defiance.*

Why? Because man is born with a primitive constitution, which must be softened, if it acts in opposition to his felicity: but this must occur by steps, without irritating any thing; without the employment of means, that, so far from furthering the intended pur-

#### THE EXTENDED CAPACITY

The animal economy, by occasion,  
weakness in the natural func-  
tion and degeneration of the humours;  
the violence; and imbecility in  
the soul.

and is employed for dissi-  
pating the mind in various plea-  
sures; remedies which produce a  
loss of the patient to whom they

vifions. According to Frederic Hoffman, there is nothing in nature more calculated to render a man of fenfe and fpirit quickly fottifh and ftupid, than the ufe of narcotic medicines. It is a certain and incontrovertible truth, fays the fame Hoffman, further, that anodynes, when adminiftered to children in large quantities, occafion a ftupor of fpirit and memory, which remains a confiderable time\*.

We do not always refort to fuch narcotic and fopnific means as meet our notice in the mandrake, *belladonna*, *ftramonium*, nightshade, henbane, and feveral others, which the daring and unskilful adminifter without underftanding or judgment. Other compofitions are frequently fubftituted, in which opium is introduced, and which, thereby, can alone become pernicious. Opium is a dreadful medium for affording repofe to an agitated body; a medicine which phyficians cannot too cautiously employ, and of which Galen never availed himfelf without trembling †.

\* See the '*Dictionnaire univerfel de Médecine*,' under the article *Narcotica*.

† Opium, if we may believe a multiplicity of authors,

If other ancient suffrages were necessary, Scribonius Largus, Celsus, Aetius, Dioscorides, Plutarch, and others, would furnish me with arms to combat these destructive compositions, that have so great an influx on the body and the spirit, when untimely administered.

The *viæx*, or *agnus castus*, is indebted for its reputation to the use which the ancients made of it. Dioscorides informs us, that the Athe-

lors, acts variously on all men. The immoderate use made of it by the Egyptians and Turks, is generally known; and it is said, that opium serves them as a lustful provocative; and augments their joy and courage, by occasioning a particular sort of drunkenness. We shall elsewhere see, that these people, and principally the Chinese, employ it as excitements to love. Wedelius asserts, in his *Treatise de Opio*, that opium causes, in persons of a hot temperament, nocturnal pollutions, and continual priapism. — He, then, proceeds inconsistently, for the attainment of his object, who makes use of this medicine, to appease the furious venereal desires. For the remainder, I shall, when speaking of the remedies that are esteemed best adapted to awaken the dormant desires, investigate what has been reported of the astonishing effects produced by opium, and what degree of credit those assertions deserve.

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man dames had recourse to it, at those ceremonies which were observed in honour of Ceres \*. They made beds of the branches and leaves of that shrub, to which they confided their chastity; while, among them, an opinion prevailed, that the odorous scent of the *agnus castus* combated amorous suggestions, and chased away lascivious visions.

Arnauld de Villeneuve goes much further: he insists, with singular confidence for a well-informed man, that an infallible remedy for the conservation of chastity, is, habitually to carry a knife, the handle of which should be made with wood from the *agnus castus*.

The prepossession which the ancients imbibed for this vegetable, is passed over to us; and, in monasteries, the seed and leaves of this wonderful simple, are both internally and externally used. In what relate to the application of the branches, in shape of a girdle or fash, I cannot perceive the smallest injurious consequence; and it might even accelerate the

\* *Commentaire de Matthiolo sur le 1. liv. de Dioscoride, cap. cxvi.*

design proposed, if the proverb, that *imagination does all*, was founded on truth. The use internally made of the seed, is, perhaps, a less indifferent object.

This seed has, if we implicitly give credit to those who trumpet forth its wonders, the property of annihilating the desires, by deadening, if I may so express myself, the body and the spirit. Fortunately, for the welfare of society, the extraordinary virtue ascribed to this seed, bears no greater affinity to truth, than that which is imputed to the branches. M. Chomel, physician to the late unhappy King, and Member of the Academy of Sciences, acknowledges, that the seed of the *agnus castus*, made into an emulsion with the water-lily, is of utility in calming hysteric fits: but he is far from believing it a remedy capable of extinguishing the impetuous movements of corporeity. ‘A pastor of consummate piety, and apostolical zeal,’ says he, speaking of M. Chomel, rector of St. Vincent de Lion, ‘extols highly, in his “Letters,” and “Economical Dictionary,” a remedy composed by himself, and which he regarded as an infallible secret for the conservation of chastity. I rely much on his attestation;

‘testation; but, as yet, have not, by experience, obtained such certain proofs, to consider it as a specific capable of establishing that virtue, which it is so difficult to practise without the succour of supernatural grace\*.’

Ah! what are we to think of the existence of a plant, possessing qualities not alone to impede the desires, but also to oppose the creation, and the filtration of that rich fluid, which indicates vigour and health, and to which probably we owe it! No! Nature nourishes no plant in the earth, capable of degrading mankind far below the irrational brute. Nature did not dictate those laws appendant to the mysteries of CERES: she armed not the hands of a tyrant with the cruel sword, calculated to rob man of half his existence: nor has she communicated to the *agnus castus* any virtues that would prove so destructive to humanity!

The water-lily † is placed in the next rank

\* *Abregé de l'Histoire des Plantes usuelle.*

† There are two sorts of *nenuphar*, or water-lily: that here mentioned, is the white lily—*nymphaea alba*. It is used as humectant and cooling; and is likewise narcotic; by consequence adapted to calm too great movements of the humours.

of



A journeyman, tormented with a whitlow; repaired to one of those hospitals where poverty is succoured, and begged some plaisters which were held in high estimation for the cure of that troublesome swelling. The sister, who super-intended the medicinal department, and to whom he addressed himself, was, in the mean time, constrained to hear some very free discourse of a young man who accompanied this suppliant; insomuch, that a complaint was exhibited against him to the surgeon of the house, who happened to be then in the hall. That gentleman dissembled on the occasion; conversed with them a long time; and, under a charitable pretence, invited them to eat; of which they gladly accepted. When the repast was ended, he gravely said, turning to the gallant: 'My friend! you can, now, have unlimited access to this house; there being less cause to apprehend that your discourse will be of an offensive tendency. I have given you something that will take away your desires.' The young man appeared, however, regardless of this threat: but informing his companion of the circumstance, he set his imagination afloat, by declaring that the surgeon had given him a preparation of the water-lily. The unfortunate

nate youth gave credit to his friend's suggestion, and begun to think himself unequal to the fulfilment of an hymeneal contract which he was shortly to perform with a tolerably fair damsel. He became actually incompetent; and it was only by slow gradations, with the help of a private artist\*; that confidence in his own powers expelled the visions of insufficiency.

The lettuce enjoyed a reputation among the ancients, which it has not even lost at the present day. All, with the Grecians, being emblematical, their poets feigned, that Venus, wishing to forget her illicit amours, interred her favourite Adonis under a lettuce. From hence afterwards, this plant was employed as a guardian of chastity, and on which mankind placed the greatest confidence; and this confidence has passed over to us. But the effects of the lettuce are different on men, according to their constitution, (increasing the frigidity of the

\* This man was a smith by profession, and supposed to be a forcerer. In the beginning, he gave his patient some physical draughts, of a hot quality; which, however, produced not the smallest effect, till he persuaded him that the Devil had taken a great share in the direction of his case.

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pituitous, while it disposes to generation the bilious and frequently the plethoric temperaments.

If I neglected to speak of the camphor \*, some persons might suppose, that I dared not attack those wonderful powers which this substance opposes to the amorous inclinations. Indeed, the ancients, under these circumstances, entertained no doubt of its sovereign influence; and, among the moderns, there are some who place a perfect reliance on its virtue. According to Scaliger, camphor was viewed, in the preceding age, as a refrigerant, which the monks were permitted to smell and chew, with a design of suppressing the concupiscent emotions †.

*Camphora per nares castrat odore mares.*

This

\* Camphor is a resinous substance, or gum, flowing from the stems and great branches of a sort of laurel tree, that is very common in Japan. The Dutch import it in its rough state, refine and form it into lumps; which they afterwards export to France, and other countries.

† They must be exceedingly credulous, who imagine that camphor can produce such remarkable effects. Camphor, nevertheless, is not to be indifferently approached. Bartholin speaks, in his Observations,

This remedy might be employed with facility; but, apparently, it does not often answer the intention of those who prescribe it. Penot l'Agehois spoke confidently, in the preceding age, of its virtue to still corporeal excitements: but premised, that the desired effect would not take place till it had undergone twelve distilled preparations.

I have yet the same remarks to make, as those respecting the water-lily. The Indians mix camphor with acrid and aromatic substances, which they form into medicinal cakes, and chew several times in the day. But the diurnal use made of camphor by these voluptuous men, will not lead us to consider it as capable of appeasing the violence of amorous desires. To this I have still to add, an observation made by Venette, that those men who are employed in the office of an apothecary, who lost the faculty of smelling, by too frequently handling this drug. In several circumstances, it is used by physicians with advantage. The Arabians have introduced it into their *Materia Medica*; and Rases, Avicenna, Seba, Mesue, Boerhave, Hoffman, Lemery, Sydenham, &c. have used it in many diseases, that required a composing, alleviating, anti-putrefactive, and resolvent mode of treatment.

in refining camphor at Venice and Amsterdam, are uncommonly amorous and fruitful. Unjustly, therefore, have some writers named it *ligatura et vinculum veneris*; while Wedelius, and other physicians, have remarked, that this substance is singularly efficacious for augmenting the motion of the blood; and that, being administered when the fluids are in an uncommon state of fermentation, it merely adds to the sleeplessness, the heat, and the thirst.

It must not be understood, that camphor is a medicine which may be indifferently administered to every-one. It renders lean and consumptive those persons who are fat, and of an abundant strosity. According to Scarnelius, it is capable of rendering impotent persons of impoverished juices, and those who are deprived of the necessary vehicles for the secretion of the seed; that is, those who are temporarily incapable of procreation, may, by this means, always remain so: but it possesses not the power of obstructing the secretion of the animal fluids, or the erection of the penis, in which procreation is dependant. Lastly, whatever power the camphor possesses, when prescribed

scribed by physicians \*, it may, nevertheless, prove destructive in the hands of unskilful and fanatic practitioners. It is injurious for those of an enervated brain or stomach; but, above all, literary men, who lead sedentary lives, and women of delicate constitutions. It is salutary for hysteric vapours in persons of a strong temperament; but occasions similar complaints in those of a debilitated nervous system, and sometimes even through medium of the smell alone.

Mint possesses likewise the privilege of acting refrigeratively on those persons who employ it. Aristotle, Pliny, and Arnaud de Villeneuve, entertained no greater doubts in this respect, than the Poet Oppian, who named that plant

\* A physician of Neurenburg had so much confidence in the oil of camphor, that he boasted of being able to cure, with a few drops only, any one, be it who it might, afflicted with the plague. Henisius, a physician of Verona, discovered an oily specific for the same distemper, extracted from camphor, that, during the whole period of its ravages in that city, produced such uncommon effects, that a pillar was erected to his honour, and to perpetuate the services which he had rendered the state.

the *curfed herb*. The mint, moreover, obtained its reputation, among the poets, thus. Men-  
tha was a fair goddess, who so far excited the indignation of Ceres, that the latter prevailed on Jupiter to metamorphose her into an herb, that should bear the same name, and to which this malediction was added — Never more to be of utility in the mysteries of Love..... Arguments, after these authorities, to bring the virtues of mint in question! Arguments for believing Avicenna, Dioscorides, and Actius, who pretended that this plant, on the contrary, is adapted to reanimate the fire of pleasure!

The reader will voluntarily dispense with the task of investigating all the remedies in vogue among the ancients, for restraining the desire. We must consider as so many fables, the wonderful cures performed by their *anti-aphrodisiaques*; especially when, in conformity to some writers, we acknowledge ourselves no longer in possession of the *agnus castus* of the ancients, the highly celebrated camphor of the island Bornco, the actual *orchis*, &c. We must, therefore, not literally give credit to all that Dioscorides and his commentator have advanced; or otherwise view the lettuce-seed, purslain, rue, hempseed,

hempsced, sweet-cane-root, hemlock, mint, flowers of the rose-bush and pomegranate tree, as capable of working prodigies.

There is, however, much more required, to fix belief in these particulars. What confidence can be placed in Matthiöle, when he says, that, being at Venice, he saw a man condemned to the gallows, for whom all the prison doors sprung open, and the locks broke, being touched by a plant, with certain *signacles*? When he adds, too, that a sort of wolfs bane will occasion the death of women, if applied to a certain part, which I must be excused from naming? And when, also, he speaks of the so-called herb *scythica*, that is greatly esteemed for preventing hunger and thirst, by keeping it in the mouth? What credit can be given to a man who asserts, that a plant possesses the power of re-animating the dead? ‘Through this herb,’ says he, ‘THILO, who had been killed by a dragon, was again restored to life\*!’ After the perusal of these absurdities, I can-

\* See the Dedication of the Works of Dioscorides to the Emperor Maximilian II. and to the Electors and other Princes of Germany, by P. A. Matthiöle.



not believe, that a man, on finding the *orchis*, (*cynosorchis* of the Greeks) and eating the greatest of the two bulbs, forming the root of that plant, will thereby be enabled to engender males; or that a woman, on using the smallest bulb, will in consequence obtain female children! Nor shall I admit, that the first of these bulbs possesses sufficient influence to confer the extasies of enjoyment seventy times in succession, on a robust Indian; while the smallest, according to the same author, is capable of quickly extinguishing the venereous desires\*.

Notwithstanding what the ancients have written, we may justly doubt, whether, even in their own times, the greatest reliance was placed on the remedies mentioned. I draw this induction from the superstitious and bigoted notions at that time prevalent. It may be

\* *Commentaire de MATTHIOLE sur le Hie. liv. de DIOSCORIDE.*

I shall have occasion to speak of the *orchis*, or satyrion, when I treat of the medicines which are administered to stimulate the tender passion: and we shall in few what degree of credit may be given to these ascribed virtues, which have been so highly extolled.

added,

added, that the world has, at all periods, been addicted to the wonderful: and these people never resorted to supposed magicians, for cure of the fever, till that malady had resisted the centaury, or the quinquina. Thus are amulets, bracelets, enchanted rings, talismans, and the sacred plants of Hermes — the offspring of ignorance and superstition — indebted for their origin to the trifling efficacy of natural remedies, adapted to the preservation of health, or the recovery of it when lost. All nations have exerted their endeavours to discover specifics, for preserving the elasticity of those who take the vows; and perceiving, that neither the medicines, on which they had hitherto relied, nor the dreadful punishments inflicted by the law, were always competent to overpower nature, they resorted to expedients, which were esteemed supernatural. Some nations imagined six and thirty gods; others, the like number of demons; inhabitants of the air, to whom the government of the human body, divided into several distinct parts, was entrusted; while each part had a protecting godhead, distinguished by the same name, and which was invoked on behalf of the suffering part within its jurisdiction. It must not be doubted, but those  
organs,

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reference to chastity, were  
d to the care of a supernatural

always been the irregular flights  
standing, while clouds of ignor-  
the reason. When the inef-  
skill was, under some circum-  
perceivable, mankind resorted  
stations. Those natural reme-

Mercurial recommended a cold and humid air to persons of an amorous complexion\*. Moschion preferred a warm and clear apartment. Avicenna prescribed to men a hot, and to women a cold, air. Aristotle said that wine conduced to love: Doctor Gordon recommended its use to those who live in a state of celibacy. Marsile Ficin, on his part advises, for calming the amorous passion, the drinking to intoxication from time to time, in order, says he, to make a new blood and new spirits, for supplying the place of the ancient blood and the spirits, infected through too great an attachment to women. Doctor Ferrand is for subjecting to a bread and water diet those young persons in whom Nature is turbulent†. Avicenna advises bleeding in the basilic vein of the right-arm; and Ætius is for opening the *poplitæa*: the latter also prescribes, and his advice has been followed by some moderns, the girding the reins with a thin plate of lead. When these means failed to produce the effects intended, they had recourse to pre-

\* *Lib. IV. De morb. Mulier.*

† *De la maladie d'Amour, ou mélancholie Erotique; Discours curieux, &c. par Jacques Ferrand Ageois, Doct. Med. Paris, 1612.*

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carbuncle, sapphire, emerald,  
e worn on the little finger,  
edical properties\*: but these  
producing no effect, they  
they made sacrifices, and they  
s to be deceived by empi-  
g all that was demanded of  
ing no more fortunate than  
whom we have before spoken,  
n had to that body. They  
is effect, and though there

wolf on his private parts, he will instantly become impuissant, and that this is an infallible remedy\*. He advises the Monks of the Order of Citeaux, and all those who would lead a chaste life, to go on naked feet. He likewise recommends violent castigations for deadening concupiscence. And Gordon, who agrees with him on this point, says, that the flesh must be beaten till it perishes†. After this cruel code, which is an outrage on Nature, and shocking to humanity, need we be surpris'd at the advice given by the ancients§ for fuscitating the affairs of lovers; which was, to excite sadness in their minds; to cause them to be thrown into prison; and to accuse them of criminal transactions? — ‘Matters very salutary,’ says Dr. Ferrand, ‘for the preservation of ‘Love!’

If there be a powerful anti-aphrodisiac, it is Nitre, (if we may believe some Authors) which has been so much extolled by the Ancients for procuring fecundity. A long time before Plato, books were expressly compos'd

\* *Tract. de Venen.*

† *Tract. de Amore.*

§ *Avicenna, Paul Eginette.*

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merits of this salt. The most astonishing enthusiasm, have the faculty of co-operating to of all that has existence in the English particularly, and the Lord Chancellor Bacon, have efforts for placing nitre in of Nature. Bacon asserts, in his entitled *Historia vite &* twenty-four grains of nitre were

he, in his 'Discourse on Vegetation,' evaporated through the increasing heat of spring, and brought into motion, becomes incorporated in the sap of plants, and into the blood of animals; impelling both to the multiplication of their kinds. From hence originates that playfulness and mirth which, in spring, glitters over the whole face of Nature. ... And this same nitre, judiciously prepared for the use of man, would restore, from time to time, the devastations occasioned by age, and furnish him with that delightful renovation which the holy scripture ascribes to the eagle.... *Renovabitur aquila juvenis tua*."

Thus is nitre acknowledged, by the most celebrated philosophers, as an effectual means of increasing population; as a preservative of health; as an animator of those pleasures resident in the organs of sense, where even susceptibility might be seemingly lost. To further these purposes, Bacon was fortunate enough, by his defence of nitre, to bring it into such general use among the English, that it was prescribed

† See the Work of the Abby de VALLEMONT. Vol. I. c. 6.

nearly



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ses; and used, even in perfect total. But it is not always possible intentions, to give universal a difficulty which will be observance, provided the circumstance are informed\*, that the women, ne, banished this preservative. l, it seems, that their husbands ed to conjugal intercourses, after sen into such general estimation. eir indignation on the Chancel-

ventions. The Lord Chancellor Bacon did not introduce nitre into practice, till he had made several experiments of its properties: nor would that zealous citizen so industriously have spread the result of his enquiries, if he had perceived what cruel attacks the remedy in question was qualified to make on generative multiplication. Nitre is decidedly efficacious, in those cases where it is necessary to encounter a tendency to inflammation in the blood. This saline mineral possesses such singular properties, that, according to Frederic Hoffman, there is nothing in nature to which it can be compared: nitre laid on the tongue, wonderfully cools it; taken inwardly, it produces the same effect throughout the whole human structure; and, dissolved in water, augments its freshness. In pursuance of these qualities, nitre may in some wise moderate the too great effervescence of the fluids in a man violently stimulated to voluptuousness by the hardness of youth and the fire of love: but has it the power of operating on a consort who slowly gives way to the impulse of his natural temperament \*? Is it competent to deaden pleasure.

\* Mons. Tissot actually recommends, as a means of decreasing the frequent occurrence of nocturnal  
 Vol. I. F emissions,

pleasure in the organs of sense so far, as to justify the women's malediction against the famous Lord Verulam, whom they loaded with curses and imprecations, and endeavoured to cast suspicion on him of employing magical incantations? I believe it in no wise; and if those females, as it is asserted, made so great an outcry, I am disposed to think, that such complaints rather sometimes proceeded from less important matters than a notion that the use of nitre, which is stated to pervade and to act so considerable a part in all sublunary bodies, should occasion the mischievous consequences of destroying those particular beings which are produced as a debt that every man owes to po-

emissions, an ounce of nitre dissolved in a quart of water: but this skilful physician adds the case of a patient, in whom he strove to still the smallest doubtful signs of ability to the commission of this weakness, where the nitre took a contrary effect: for, instead of removing, it increased the malady. I attribute this, says he, to two causes: the first, to a great feebleness in the nerves; in which situation the nitre operated as an irritating remedy: the second, to a considerable increase of urine, thereby occasioned; the bladder, at night, becoming sooner full: and it is well known, the bladder's tension is one of the conducting causes of self-pollution.

sterity.

sterity. Moreover, did Bacon recommend the use of nitre solely to men? If the women took it, had it the faculty of exciting the senses in one sex while it rendered the other insensible? Let us not blindly give credit to all the anecdotes which are to be found in the history of the Arts and the Sciences. We ought not to place the greater faith in such narrations, because they have an entire Nation for the object. A pleasantry is hazarded; and no person shews any earnestness to destroy the impression which it makes, because it pleases, and gratifies malignity.

It is exactly with nitre as with opium and camphor: while it was recommended as refrigeratory, the people of some Nations availed themselves of it as an excitement to love, or at least to generation. Seneca attributed the fecundity of the Egyptian women to the waters of the Nile; and, if we may believe Pliny, the women who resided on the border of this river had sometimes seven children at a birth. Theophrastus, Libavius, and other authors, have attributed this wonderful fecundity to the nitrous particles dissolved in the waters of the Nile. Aristotle pretends that salt in general

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an extraordinary generative  
in support of his opinion, that  
ps in which salt is carried, pro-  
is number of mice, because  
ceive without males, solely by  
". Plutarch, who, in his  
s of Aristotle's opinion, adds,  
ount for the fecundity of ani-  
tiply in salt, that it is more  
e *brine* impresses some itchings

which should be taken, during the education of youth, rest on grand principles, that, in the hands of common people, might be attended with dangerous consequences; and by prejudicing the accretion and developement of each individual, cause the degeneration of the species in posterity.

M. Tissot entertained a lively sense of the importance attached to education, in a discovery of the most certain and least dangerous means of preserving youth from those violent desires that lead them to excesses, and from which terrible maladies arise. No person, I believe, is better qualified than this ingenious Professor to give the world\* a treatise on that subject. M. Meilin, secretary of state, at Basel, wrote M. Tissot for the purpose of exciting him to this undertaking. 'I doubt not,' says this respectable man, in his letter, 'but there is a diet particularly favourable to continence; and I believe that a work, imparting to us that instruction, joined to a description of the maladies produced by impurity, would afford the best moral tract on

\* The success of M. Tissot's works; and their translation into several languages; authorises me thus to speak.

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He has good reasons, beyond  
Tillot: 'nothing can be of  
ce than the addition to a treat-  
n which M. Iselin desires: but  
e difficult, when we separate it  
parts of education, physical as

To treat of this article apart,  
riety, a great number of prin-  
established.... Thus is it bet-  
is subject to part of a greater

The examples which are before our eyes, as well as those transmitted to us by history, sufficiently prove, that slothful and inactive beings, though perhaps not the most robust, are nevertheless the most voluptuous of men. Now, it is the force of individuation that establishes that of empires; and it is easy to be convinced of this by glancing at their origin, increase, and decline.

The imagination of a slothful man, must be more ardently directed to love, than that of one whose body is accustomed to labour. The first, summoned incessantly to pleasure, gives way to its solicitations with violence: his desires, that have scarcely time to expand, will be satisfied; but always turning to voluptuousness, the imagination dissipates, before enjoyment, those delicious sources which nature reserves for love. That man, on the contrary, who fortifies his body by exercise, is conscious of pleasure in its utmost extent: for he is not moved by it, till the moment that love solicits; while the inactive man, continually disposed to voluptuous sacrifices, becomes incapable of tasting all its transports. The pleasures of the first are to those of the second in proportion to their



reflective powers. His body is fat, but soft, weak, and languid; while the other, having less fat, is abundantly more muscular, his members are more solid, and consequently finds not the smallest difficulty in bearing a burden which the man, that lives without exercise, can scarcely move. Those men who languish in repose and effeminacy, are always impelled to the same object — pleasure: but the weakness of their constitution not permitting its enjoyment in reality, they taste imaginary transports; and relatively to this are their discourses, their readings, their aliments, and, in short, every thing.

We may therefore assert, that the lubricious temperament proceeds from slothfulness and inactivity; because from thence originate the desires, and every means which the disordered imagination of a man suggests, who has nothing else for the employment of his thoughts\*.

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\* To show what great changes are sometimes occasioned by the modifications which we have annexed to our primitive temperament, I shall remark, that indifference to physical love is not unfrequently derived from indolence. We have seen stolid women become fruitful, after accustoming their bodies to labour,

We may easily imagine, that indolence in a man who can procure himself every superfluity, which is named the conveniencies of life, will become so much the more dangerous for continence: I shall therefore say nothing here of the causes which I have already indicated, as conducting man to the excess of pleasure. He should, solely, avoid them with care; and it is by scrupulously observing the laws of diet opposed to love, that we may prevail, I do not say so far as to subdue entirely the transports of an erotic temperament, but to calm the access of it. Animated Nature does not admit of any violence; all occurs with order in her bosom; and the men who would hasten, retard, or even destroy, in themselves, her operations, depart from the class of beings which she patronises.

The diet which ought to be prescribed for persons who are too inclinable to pleasures, consists less in restricting them to the use of certain aliments, than the depriving them of those which I have indicated in general. Those who are forcibly tormented by their imagination during the night, ought to dispense with ~~hour~~, and taking exercise in proportion to their strength. But I shall hereafter treat on this subject.

#### MEANS ESTEEMED CAPABLE

ers, or, by all means, take care  
repast, such viands as are the  
and aliments produced from  
they ought also to avoid wine,  
a word, all that can give, for  
certain rigidity to the fibres,  
hence accelerate the movement

By drinking too freely, even  
quors, before bed-time, the evil  
ited; the reason of which has  
shown.

commended to persons tormented by their temperament, because practitioners use them to stop the efflux of the gonorrhea; and the confidence that has been placed in these dangerous preparations, may be seen by referring to the practice of reputable physicians, who have particularly directed their attention to that disorder. ‘ A remedy to which the ignorant have recourse,’ says the author of *Recherches sur les différentes manières de traiter les maladies vénériennes*, ‘ is the preparations of Saturn [lead] internally administered. I see, with concern, this medicament, that ought to be banished from internal formula, pointed out in several Pharmacopeias, and recommended by authors, even, of undoubted merit. On their testimony it happened, that I once only gave the acid of saturn, shedding thereof a few drops in a light astringent decoction: two ounces of this acid, taken in a long course of time, failed to stop the afflux; and the patient suffered dolorous sensations in the reins, epigastrium, arms, legs, and head, which was accompanied by a constipation, an abatement of strength, and a low pulse, that characterised the *calica pictorum*. I could no otherwise  
‘ extricate

MEANS ESTEEMED CAPABLE

self from this difficulty, than  
of emetics, and strong purga-

*Pratiquis, &c. chap. XIII. § 5.*  
on has likewise advanced, speaking on  
nts, in which the lead is employed,  
*Emari, nouv. ed. 1 part. chap. V.*

## CHAP. IV.

## ON APHRODISIACS,

OR, REMEDIES FOR EXCITING THE PHYSICAL INCLINATIONS.

IF I do not deceive myself, I have shewn the trifling reliance that is to be placed on the means employed to divest man, in any wise, of the sensation of his existence. The substances of which I shall speak, are at least entitled to as great a share of reputation as the *anti-aphrodisiaques* already mentioned; and, nevertheless, were I disposed to rest a blind confidence on either of the two classes, I should prefer refrigerants; while, according to my conceptions, it is infinitely more easy to destroy than to create; as there are a thousand means of depriving man of his powers, and but few adapted to restore them.

When

When I say, that we can with more facility destroy than create, the assertion is not to be understood in a general acceptation. I know that the creation, or rather the reproduction, the developement, of beings, costs Nature but very little; and that their absolute annihilation would, perhaps, be the most marvellous and newest circumstance in the world. The question here, is not the accidental state of man, as subjected to refrigerants and *aphrodisiaques*. If we suppose him of a temperament, through which he may be led by the desires, such tendency can be diminished and diverted by the secretion of the seminal fluid, using, for that purpose, violent narcotics. (What might result from this mode of treatment has already been seen; and my supposition is abstracted from health, and even life.) It is, for me, sufficient to demonstrate the possibility of annihilating, or at least of rendering inactive, by rigour, the germs of fecundity, found in us. Thus is it not situated, as to the possibility of multiplying these germs: it cannot be said that opium, for example, carries into our substance any of the particles that concur to generation; for it cannot augment the germs contained in our vessels, which I shall elsewhere examine.

The

The aliments, alone, are adapted to repair our powers, and introduce, by little and little, the germs, or particles, of fecundity, that must undergo great preparation before they can possess prolific virtue. In fine, the means of weakening act promptly; while, on the contrary, those which are employed to strengthen, manifest, by the slowness of their operations, the difficulties to be encountered.

That I strive to diminish the very great confidence placed on the means of exciting the amorous inclinations, arises less, as will hereafter be seen, from a view of mortifying sterile and powerless spouses, than to undeceive young persons, who consume their best days in excess of pleasure, under a pretext that art will restore those abilities which they have lavished in debauchery, even after the extinction of that fire which Nature kindled.

It is my intention, also, to shew those old men their error, whose imagination, less cold than the organs which they have abused, yet forces them to satisfy the languid desires. It is principally to these latter I say, that art will effectuate nothing on men who have abused the pleasures,



THE REMEDIES FOR EXCITING

pretending to repeat their devoirs,  
in the example of the celebrated  
Jean, who, in the decline of life,  
a young woman, whose beauty  
his heart: but the frigidity of  
an obstacle to his satisfaction, he  
to compositions which, without  
expectations, brought him to the  
grave\*.

Notes on Dekester and the others

contain all the parts of the fœtus, under the name of organical particles; or let it alone be destined to fructify the eggs of the female; it must always be admitted, even in the last case, that this seed is a fluid impregnated with vivific spirits, and considered by Hippocrates as the most important part of our humours. It will in another place be seen, that philosophers regarded this fluid as the purest and most perfect part of our aliment, the best of the blood, a portion of the brain, a part of the soul and the body, &c. Can any one, after the assent of physicians in all ages, who thus regarded the prolific fluid; can any one, I repeat, believe that it is to be met with in such prodigious quantities, because he has made use of some recipes for imaginary inability, brought into repute by empiricism? If we recollect, for a moment, that all which contributes to the accretion of bodies, the reparation of that loss which they continually sustain, and, in a word, all that maintains us in existence, is extracted from the aliments\*, shall we find that a man who uses much food, possesses greater vigour than ano-

\* I speak here alone of pure material existence, that is common to us and all animals.

REMEDIES FOR EXCITING

estion occurs with facility, and  
th serve to separate the essential  
e from the chyle, are in good  
But, what a well-informed man  
reconcile, is, that there are,  
the aliments, certain substances  
ning an Adonis of a Hercules;  
cinal means are found to bring  
of humours an extraordinary  
this precious germ of fecundity.  
man take place, all that would

life to enter into details of convulsions and epilepsy\*.

The author of the *Tableau de l'Amour conjugal*, speaks sufficiently extensive on the remedies that stimulate the man to embrace a woman ardently†. The article which he has destined to this matter, serves, notwithstanding the writer's preliminary protestations, as a poison for youth. We have several instances of men who, on themselves, and on others, have made essays in conformity to the advice of Verette, for exciting the amorous inclinations; without obtaining the sought-for enjoyment, while serious maladies were the resulting consequences. We may, therefore, easily comprehend, that it is of the utmost importance to annihilate such dangerous ideas.

\* Forced and excessive enjoyments are very closely connected with cruel diseases, that but too frequently follow in the train. A pretended provocative, raises the imagination of the man that makes use of it; exciting his gesticulation, and multiplying his efforts, to avail himself of the expression of a celebrated Naturalist, without increasing his pleasure; but occasioning destructive consequences.

† Vol. II. Chap. V. art. 4.

G 2

Verette

Venette speaks of the *scinc-marin*, which he calls the *land-crocodile*; asserting, that the flesh about the reins of this animal, reduced to powder, and taken to the weight of a French gold crown, in wine, marvellously stimulates a man to love: it is mixed, likewise, continues he, in compositions that irritate the secret parts, and render us desperately enamoured. He also adds, that this animal is scarcely known in France. But Verette has deceived himself: for the peasants of Egypt carry these lizards to Cairo, from whence, through Alexandria, they are transported to Venice and Marseilles, and thus dispersed among all the pharmacopolists in Europe. This lizard, in Arabia and Egypt, feeds on aromatic plants. The Arabians avail themselves of it, as a stimulant to love; and the secret is not neglected among the Egyptians; but, according to the Acts of Upsal\*, despised by the Europeans. This indifference of the Europeans for a means, esteemed capable of multiplying enjoyments, impresses me with no great idea of its efficacy: or, rather, the Arabians were not so redoubtable in the affairs of love, after having used the crocodile, because it

\* Anno 175c.

reduced them to a state of madness; and, in such case, might the Europeans reasonably reject this usage. However it may be, the crocodile is spoken of as capable to resist poison, and to augment the seed: but authors are not agreed, as to the part of this animal which ought to be employed.

Venette, as I have already said, recommends the flesh adjacent to the reins; and in this he has followed Dioscorides. Galen says, on the contrary, that the reins itself must be used. Pliny is for employing the skin and the feet. Lemeris says, that many prefer the reins of this crocodile before any other parts of its body; but insinuates, that the whole is equally good. He fixes the dose at the weight of a drachm, (72 grains) which is more moderate than the dose prescribed by Venette. All these disagreements in a point, which might so easily be reconciled, must necessarily present doubts, respecting the virtues of this animal; and, notwithstanding the regard which is due to the ancients, we may freely believe, that the wonders recounted of the lizard are of little significance. I presume, that we must rather consider it as a remedy, requiring our utmost cau-

tion \*, than from which we are to expect a multiplication of pleasures.

Skirret, a pot-herb whose roots are in general culinary use, is also regarded as capable of exciting to love. Historians assert, that Tiberius, the most lascivious of all the Roman emperors, exacted a certain quantity of it from the Germans, by way of tribute, to render himself vigorous among his women: and Venette reports, from the relation of northern mariners, that the Swedish women present it to their husbands on finding a remissness in the conjugal duties.

If, then, the skirret-root be not a powerful *aphrodisiaque*, it is nevertheless proper to stimulate the desires, like other flatulent aliments; and, through this last quality, it may sometimes prejudice the animal economy, if used to excess.

\* Its antidotal qualities reside in the famous *mithridate*; and its provocative virtue comes from the *diasatyron*: but sensible physicians know how far reliance can be placed on the famous recipes so much extolled by the ancients. Matthioli even says, that it is dangerous to use a species of crocodile found in the environs of Venice, and employed for want of those brought from Egypt.

We

We must thus necessarily abate much of that confidence which the ancients placed in skirret, for producing an abundance of the prolific fluid: for, otherwise, it had been recommended by Boerhave as salutary in phtisics, consumptions, and all maladies peculiar to the lungs; the cure of which, it is well known, accords not with amorous ideas and desires\*.

Those who find *aphrodisiaque* remedies necessary, found their expectations principally on the plant named satyrion, of which botanists distinguish fourteen sorts, under the appellation of orchis. And, indeed, what succours may not be expected from a plant that occasions prodigies, if we can credit its apologists? My readers will recollect the Indian, of whom I have before spoken, that avowed he derived sufficient vigour for seventy embraces, through means of a plant † which the Indian king Andro-

\* M. Lemer, in his *Traité des Drogues*, considers the root ychervil as vulnerary, aperitive, and capable of exciting the seed. Of this last quality, he says nothing in his *Traité des Alimens*, under the article where this plant is brought in question.

† According to the report of Theophrastus, this plant has an *uncommon great virtue in stirring up*



philus sent to Antiochus, and of which he was the carrier.

This plant, which has been named the Herb of Theophrastus, has greatly embarrassed both ancient and modern botanists; and, at length, many among them believe that it is nothing more than a species of *orchis*. Matthioli seems to coincide with this opinion; but, having observed that the persons who used the root of satyrion, were not additionally *moved to lasciviousness*, he from thence concluded that we have lost the true satyrion of the ancients. Another reason adduced by this Commentator, for the little efficacy of satyrion — and which will to every one appear ridiculous — is, that it occurs through the ignorance of physicians, who alike prescribe the both roots; the one corrupting the virtue of the other. However that may be, our botanists, who attribute virtue

*lasciviousness*; not alone by eating it, but being applied to the genital parts, *will enable a man to accomplish the venereous act twelve times.....yes, so often as a man might chuse, &c.* What relates to women, on eating thereof, is, that *they are still more warmly stimulated than men, &c.* See Matthioli on Dioscorides. Book III. chap. 127.

to

to these plants, as copious to the one as the other, nearly all recommend satyrion as an amorous stimulant. Some pretend, that all the species are equally good for the accomplishment of their purpose: while others persuade themselves into a particular attachment for the most bulbous class. And, lastly, under these, we recommend the *male satyrion with small leaves*\*, and the *satyrion with broad leaves*†.

The Turks have also their satyrion‡, which grows on the mountains of Barfia, close by Constantinople; and which they employ to repair their powers, and as a provocative to the venereous act. There is, principally among the Turks and Persians, a great consumption of

\* *Dog's grass.* This species is the common satyrion of herbalists, which is easily found in woods, and pastures. The root is composed of two round fleshy tubercles, about the bigness of a nutmeg, one of which is full and hard, and the other wrinkled and fungous, &c.

† *Great Dog's Grass.* The bulbs of this orchis are greater than those of the preceding. It is found in the environs of Paris, and many other places.

‡ *Orchis femina procerior, majore flore.* TOURNEFORT.

the

REMEDIES FOR EXCITING

It, about thirty years since, was  
in France, under the name of  
\* This plant grows on the  
sia and China. We prepare  
ing it in the sun, after having  
seethed: when thus prepared,  
and becomes transparent. In  
is preserved for use by the Ori-  
wise make it an object of com-  
roots of this plant, when thus

drank in the Persian taverns; and which, according to Venette, abundantly warms the body. The *salop*, that we administer to patients in France, is the same which the Persians employ; and if it, as an *aphrodisiague*, does not substantiate those qualities attributed to it in hot countries; we must conjecture, that that these roots either lose their virtue during the course of transportation, or, what appears to me more likely, that we are frequently imposed upon by travellers.

. Nevertheless, I do not regard the root of *salop* as unserviceable in what relates to restoring the powers: we know that it is good in phthisics; and of infinite utility in dysenteries, the bilious colic, &c. But this differs widely from a plant, capable of operating prodigies in the affairs of love, as some men announce to us, with respect to the *satyrion*.

To demolish the prepossession which mankind have imbibed for the orchis, or *satyrion*, we need only turn back to its origin. Venette says, that this plant—the *satyrion*—dates its name from its effects: it renders us, says he, like the *satyrs*, from whence its name is derived.

M. Lemer

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ss, that the appellation *orchis*,  
reek *appeto* — *I desire* — because  
root of this plant excites the lu.

From this etymology, springs  
that was made of the *testicule de*  
nus, in pursuance, it received a  
to its virtues: but see here an  
refutes this sentiment. M.  
I have already cited in speaking  
*castus*, pretends, that the *orchis*

After having regarded as fabulous the supernatural properties of orchis, my readers will dispense with a detail of the other plants, to which similar virtues have been attributed. These are all exotics; and the generality of authors neither agree as to their names or descriptions. Whoever chuses to take the trouble of unravelling this chaos, will discover that they are nearly all poisons, to which certain nations have been accustomed; and that, if there result from the use of these plants, a greater aptitude to the pleasures of love, it arises from a species of drunkenness and folly, which they procure, as we shall see when I speak on opium.

I have cursorily glanced at relations of the most creditable travellers; and can assure, that, regardless of so many different nations which inhabit our globe, there are none under them, or scarcely any at least, that have not the cu-

men, and the too frequent use of satyrion. We see, by this observation, that the electuary of satyrion may prove dangerous, not on account of the *orchis*, but from the other drugs mixed in its composition, and which are capable of inflaming the blood, by communicating to it too great a portion of activity.

from

#### REMEDIES FOR EXCITING

ing intoxicative means, with  
according to the nature, the  
predominating constitution of

badales frequently avail them-  
regale, of a venenose species  
known in Russia under the  
vore, (that kills the flies); the  
are singular; and the partisans  
remedies had not failed to

‘ places those who use it, resembles that which  
‘ it is said the Turks experience, after having  
‘ taken opium.’

All the Kamtschadales assert, that those who eat champignons, are excited by an invisible power of the *mucho more*, that disposes them to commit so many different extravagances. Their actions are even so dangerous with respect to others at those times, that, if the views of these lunatics are not momentarily watched, they nearly destroy every thing around them. The author of the work from whence this is extracted, relates the effect of champignon on several Cossacks; effects of which, he assures us, he had ample testimony. The *mucho more* was proffered to a domestic of Lieutenant-Colonel Merlin, for the purpose of strangling his master, which he would have performed, if his fellow-servants had not interposed. Another inhabitant of the country imagined he had a sight of hell, and a frightful abyss, down which he was precipitated; and that an invisible power ordered him to fall on his knees, and make a full acknowledgment of his past transgressions; a command which the countryman obeyed, in presence of all his acquaintances, who were numerously



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led in the chamber, and who  
repeat a variety of matters,  
by other circumstances, he had  
disclosed. The interpreter of  
now became so furious after using  
it he endeavoured to open his  
e, and was with difficulty pre-  
scuting his design. A soldier  
before he set off on his rout,  
siderable way without enduring

' ' Refined borax,' says Venette, ' apper-  
 ' tains to that number of remedies which pow-  
 ' erfully excite desire. It is a species of salt,  
 ' used at present by our goldsmiths, to liquify  
 ' with greater facility the gold which they  
 ' work. It penetrates all the parts of our  
 ' bodies, opens all the veins, and by the tenuity  
 ' of its substance, conducts to the genital parts  
 ' all that is capable in us of serving as matter  
 ' for the seed. So great is its virtue, as I  
 ' have often learnt by experience,' continues  
 Venette, ' that, by giving a woman, in diffi-  
 ' cult labour, one or two scruples, in any con-  
 ' venient liquid, the surprising effects thereof  
 ' will be quickly observable. It instantly flies  
 ' to the natural parts, and produces there all  
 ' that can be expected of a remedy which, for  
 ' a long time, was held secret. We must not;  
 ' therefore, be apprehensive in taking it through  
 ' the mouth,' adds our author. ' Its use is by  
 ' no means dangerous; and when some physi-  
 ' cians, in their writings, considered it as poison-  
 ' ous, they confounded the *chrysocolle* of the  
 ' Greeks with the *borax* of the Arabians, as  
 ' the one and the other served to liquify gold  
 ' with the greater ease.... If some physicians  
 ' have fortunately availed themselves of this  
 Vol. I. H ' remedy,

‘ remedy\*, in the diseases of women, we must  
 ‘ not with horror reject its use; and while  
 ‘ Mercurial assures us, that this remedy operates  
 ‘ so powerfully on the generative parts of both  
 ‘ sexes, that men, by using it immoderately,  
 ‘ are troubled with excessive priapism, may we  
 ‘ not *hardly* avail ourselves of it in modera-  
 ‘ tion?’

I have given this passage entire, that the reader might judge of the necessity of a refutation.

We are not wholly of one opinion as to the origin of borax: some persons have imagined, that this substance, which resembles alum, was scarcely a production of art; others have surmised, that we are indebted to Nature for this salt: but, however that may be, it is brought from the East Indies into Europe; and then it must undergo a slight purification, which it receives from the Hollanders and Venetians;

\* *Fallope, Delobel, Rodríguez à Castro, & Mercurial.*

after

after which it is distributed to all the other parts of Europe\*.

We have a long time been busily labouring on borax; and, of consequence, there were few others than hardy men who ventured to use it internally †. We had no little prejudice against this

\* It is pretended that this purification is a secret exclusively possessed by the Venetians and Hollanders. But M. Geoffroy, in a *Memoir* on borax, observes, that its purification is not a secret peculiar to the Hollanders: for, says this experienced chymist, there resides a private man in the Fauxbourg S. Antoine, at Paris, that refines borax, and has delivered it to the merchants as pure and fine as that procured from Holland. This citation may seem foreign to my object; but having seen, particularly in several modern works, that the Hollanders alone possessed the manner of perfecting borax, I thought myself obliged to retrace this passage of M. Geoffroy. It is overous for commerce in general, to remain under a persuasion that one nation or another is proprietor of a secret, that no longer remains one.

† Chymists have, for a long time, shewn great indolence with regard to borax: they employ it in their operations, without having studied its nature; and it is only since the time of Homberg, that this

H 2

substance

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which many confounded with  
the ancients, that was ex-  
er-mines, and held as a poison.  
ertakes the dangerous journey  
purpose of viewing the pyra-  
on his return, to speak largely  
he never saw: so also is it  
who venture to make essays  
which they have no knowledge.  
the marvellous; and they who

the nature of borax, we cannot *hardly* decide on its virtues. I shall not here repeat what able chymists\* have advanced of the sedative salt discovered by Homberg, while he laboured on borax. The greatest part of physicians know, that neither the narcotic volatile salt of vitriol, nor the sedative salt of M. Homberg, whose calming virtues have been so highly extolled, exactly answer the views proposed in those diseases for which it is recommended. So also is it with borax, from whence the salt of Homberg is extracted: we find its virtues described and amplified in all works where this substance is brought in question; and experienced practitioners do not appear to consider it as an object of much importance. I acknowledge, that it is sometimes prescribed to facilitate the expulsion of the fetus: but the excitements of borax do not appear sufficiently powerful to procure that prompt assistance which is required in a difficult labour; at least, till more energetic ingredients are added†; and yet well-instructed physicians

\* MM. Lemer, Rouelle, Bourdelin, & Bâron.

† We can say, that borax effects no more in the famous powder of Fuller, for menstrual obstructions, and in that of Mynsicht, than satyrion in the electuary

physicians seem, in no case, to avail themselves of this pretended remedy, that is so proper for expelling the fœtus.

While borax enjoys, through the enthusiasm of some authors, a reputation that is not admitted by men of experience, it can be of no utility to exalt its marvellous virtues so highly in the affairs of love. If some men, by its use, have procured a priapism, the accident must have been occasioned by mixing acrid and warm substances in the preparation of which they availed themselves. Some authors pretend, that a few grains of borax, taken with a poached egg, suffice to render a man robust in love. This observation would be sufficient to prove the virtue of borax, so strongly recommended by Venette; but experience, that must here chiefly serve as a guide, demonstrates, beyond doubt, that this substance exercises an influence on men that have scarcely a poached egg necessary to raise the amorous desires; while it leaves

*de satyrio.* These powders are sharpened with myrrh, saffron, oil of cinnamon, fabin, &c. like the electuary *de satyrio* by means of the substances before mentioned.

in

in their ordinary torpidity those who cannot be excited by hot or flatulent aliments.

Much has been said of Cantharides as a powerful aphrodisiac; and some men, who would use them, have discovered to what extent these insects are a corrosive and redoubtable poison. It conveys its effects to the bladder, and there causes terrific ravages: it is then by no means astonishing, that this poison, when it commences to operate, excites by its redoubtable points a violent irritation in the parts of generation. But it ought not to be regarded as capable of conducting man to pleasures, and of furnishing him with inexhaustible means of sacrificing to love. Venette says, that the power of cantharides is so great on the bladder and the genital parts of both sexes, that, by taking two or three grains of the powder prepared from them, they experience such *ardours*, that they afterwards become sick. He gives an instance in the case of one of his friends, who partook, on his nuptial-night, of a pear-pie in which his rival had put cantharides. Night being arrived, the husband caressed his wife so outrageously, that he in consequence incommoded her; but his transports, continues



our Author, were soon converted into anguish, for, towards midnight, he felt himself extremely hot, with a very difficult discharge of urine, and he perceived that blood issued from the penis. This patient, notwithstanding all the care which was taken of him, did not recover without considerable difficulty.

We shall not examine if the venom of this insect has its seat in the head, in the legs, or if it resides in every part of the animal; neither shall we examine how and why it affects the membrane of the bladder in preference to those membranes which it recounts before it arrives at that part: [the time required for these discussions will be better employed in giving some cases which are adapted to convince my readers, that this insect is a poison which ought to be entirely banished from internal medicaments\*.

\* The Pharmacopeia of Paris has banished from its collection the use of cantharides, taken internally; and an ancient Regulation of Police prohibits Apothecaries from selling them to any person whosoever, unless they have a perfect knowledge of the buyer, and are certain that these flies are intended for external application.

We

We read, in the Works of Ambrose Pere, that a courtesan, having invited a young man to sup with her, presented him *ragouts*, sprinkled over with the powder of cantharides; and that this unfortunate person was in consequence attacked with a priapism, and a discharge of blood from the anus; which caused his death, in spite of all the remedies that were administered.

The German Ephemerides inform us, that an empiric gave cantharides to a man of distinction, as an eligible means of stimulating the desires; and that this remedy carried the sufferer to his grave, eleven days after he had taken it, being, all that time, subjected to the most excruciating tortures.

A person, that availed himself of snuff, in which a little of the powder of cantharides had been mixed, was immediately seized with a violent head-ach, and an exceedingly dangerous discharge of blood followed through the urinal passage.

Wedelius says, that he was acquainted with a man, who, in order to excite the amorous inclinations, drank an infusion of cantharides in  
his

his chock'are, and was attacked with an insupportable dysfury, and a violent ardour in the urethra; of which he could not be cured otherwise than by drinking an abundance of new milk, and the employment of other indicative remedies, according to the circumstances of his case.

A physician, voluntarily proving the effect of an *aphrodisiaque* electuary, which was in part composed of cantharides, took of it to the bigness of a chestnut. But his curiosity cost him dear: for this lamentable occurrence conducted him to the brink of the grave: he was, however, again restored through means of remedies adapted to parallel situations; and which, unfortunately, do not always succeed\*.

From these observations it may easily be seen, that the internal use of cantharides ought to be banished from Medicine, and, with much more reason, from the popular formulas dictated by ignorance and temerity, and brought into reputation by imposture. In vain shall we cite the authority of those ancients who em-

\* *D. G. de Med. art.* CANTHARIDES. Vol. I.

ployed

ployed cantharides internally; most of whom were extremely cautious even in their external use: and Areteus, who first applied cantharides to the skin of the head, as a vesicatory, commanded the patient to drink milk during three days before that topical application was to take place, in order to prevent the damage which it might occasion the bladder\*. We know, that it is not necessary to give cantharides internally, for the purpose of affecting that delicate part; as its employment in the form of a vesicatory is often sufficient to produce the most serious accidents: and physicians know what precautions they are obliged to adopt for preventing and calming, in these cases.

A celebrated physician, who examined with the most scrupulous exactness, the action of me-

\* Areteus applied cantharides to cure the epilepsy; but then he could observe his time, and prepare the patients. These precautions cannot at present be employed, on every application, which generally occurs in severe diseases, such as malignant fevers, apoplexy, and lethargy, where the fortunate issue of the remedy depends on the celerity with which it is administered.

dicaments

THE REMEDIES FOR EXCITING

the human body, mentions can-  
several parts of his Works; and  
thereof, is very sufficiently capa-  
us from the internal use of can-  
plied to the skin,' says he, 'they  
and raise the epidermis of the  
en a small dose, taken internally,  
dysury, (a difficult discharge of  
priapism, or involuntary erections:  
furnishes a *deadly philter* \*.....

ous liquors, dilutions, oily emollients, and acids that resist putrefaction. Ramazini\* advises Apothecaries to guard themselves against the dust which flies from cantharides when they pound them; and to take before, or even while at work, a glass, frequently, of the emulsion of melon seed, of milk or whey. Lindestolpe † asserts, after several observations, that nothing is more efficacious against the action of cantharides, when they lacerate the neck of the bladder, than the drinking a considerable quantity of acid liquors, and applying them exteriorly : the best of these acids, for exterior use, is white-wine vinegar, made warm; but the simple oxymel may be more advantageously employed interiorly. Other Authors § indicate, and recommend equally, emulsions made with sweet almonds, seeds of a cold nature, milk taken in great abundance, the syrup of diacodium, a ptisan made with the root of marshmallows and linseed; lenifying injections in the bladder, when it is possible to be done; and a half bath of lukewarm water. In short, M. de Sauvages prescribes baths, bleeding, emul-

\* *Opera Medica & Physiolog.*

† *De Venenis.*

§ Forestus, Wedelius, Bartholinus, &c.

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to the general indications, and presents, says the celebrated Montpellier, (after an English specific remedy\*.

It is my duty to point out the accidents which cause, because these accidents often occur. An instance of this is seen in a man who

flesh the virtue of preparing a man for excessive enjoyments; but, on the other hand, I cannot admit that it is pernicious enough to serve as a poison when used for aliment. It has a disagreeable and strong taste; and, nevertheless, it is eaten, when they can find it, by the Negroes and Indians, who do not complain of any unpleasantness, and from whence no accidents appear to have resulted\*. On the contrary, the virtue is attributed to it of fortifying the brain, and of dissipating vapours†. For these reasons, we must not believe, that three drachms of that flesh could compass the death of Vaticus, if the physician who gave it had not mixed therewith some other ingredient, capable of occasioning the accident.

Few animals have obtained so great a reputation in the *Materia Medica*, as the hart; while that quadrupede, if we give credit to some authors, is in medicine an universal preserva-

\* See *l'Histoire Naturelle* of M. Buffon. Tom. XVIII. 12mo.

† See *le Dictionnaire des Animaux*, at the art. LION. *L'Histoire Naturelle des Animaux*, by Arnaud de Nobleville, &c. tom. V. *Les Voyages de Labat*, &c.



tive. Pliny observes, that the hart is never attacked with the fever. The use of hart's flesh is likewise a remedy for that disorder\*. 'I know several princesses,' says this Naturalist, 'who lived a long time, without being ever attacked with the fever, merely through the diurnal use which they made, in their repasts, of hart's flesh †.' Most of the ancients have regarded all parts of the hart as efficacious against poison : but the moderns have excepted the tail, which, they say, is a violent venom.

Cardan assures, that the thick tears of the hart are an efficacious preservative, when carried about the person. Agricola says the same of the teeth of that animal. And a philosopher of the Platonic sect asserts, that it is sufficient to be covered with the skin of a hart, to guard against every species of poison. It is well known what miraculous virtues are at-

\* Pliny observes, that it is necessary to kill the hart by giving it a single wound only, for the purpose of preserving this effect. Several authors have shewn the absurdities of Pliny, on this subject.

† Book VIII. chap. 32.

§ Sextus.

tributed

tributed to the improperly named *heart-bone of the hart*; and it is also known, that this cartilaginous substance is recommended in diseases of the heart. No one, now, will be actually surprised, when I say, that the virtue has been attributed to this animal's penis of furnishing man, in abundance, with that precious fluid which is the source of amorous delights.

It is not my object to survey all the parts of the hart, recommended as serviceable in diseases; I shall solely examine on what those virtues are founded, which have been ascribed to some of its parts, with relation to love.

Xenophon informs us that, if we anoint the testicles and private parts of a man with powder of hart's tail, calcined and ground with wine, he becomes excited and feels amorous desires; which, when too excessive, may be calmed by anointing the same parts with oil. Since the time of Xenophon, this *aphrodisiague* has been extolled; but, at present, it is apparently held in little repute, because its efficacy has been found to be insignificant. I trust, I have discovered the reasons why the tail of the hart was regarded, by the ancients, as a

#### REMEDIES FOR EXCITING

It was believed for a long  
to say, till zootomy, or the dis-  
als, had enlightened the science  
the tail of the hart furnished a  
he bile; that the abundance and  
liquor caused the lubricity; and  
being transported by an erotic  
the rut, becomes the most lu-  
animals: therefore the bile of  
e, applied to the natural parts of

explication will account for all the wonders attributed to the tail of the hart, because every other substance may fill up the like indications, and simple frictions produce the same thing.

Under the exaggerated, and even spurious, virtues attributed to the penis of the hart, its capability of conducing to love, as we have seen, has been principally vaunted. We observe, that the animal must, of necessity, be killed in the time of coupling; for by that means, says Etmuller, the secretion of the seed is infinitely better excited, when a drachm thereof is given, as powder, in a poached egg or good wine. Easily may we see, that it is precisely with this *aphrodisiaque* as with that wherein borax is incorporated; namely, that it operates on those temperaments, that scarcely need to be moved by an egg, or that may, by wine, be stimulated to love. The penis of the hart possesses no other virtue than that of a desiccative absorbent, when administered in powder, and that it is mucllaginous if employed as a decoction. If the ancients ascribed to it other qualities, they were imaginary, and drawn from

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is, that deserve to be proscribed  
ed age.

of the sea-tortoise has also been  
able of prodigiously augmenting  
powers of an individual, if ate  
en those animals are disposed to  
nieri attributes the same effect to  
like has often been said of the  
th are the rights of human in-

‘ persons occasion to attribute to the eggs and  
 ‘ the fat of this bird, the property of restoring,  
 ‘ decayed powers and fatigued temperaments:  
 ‘ it has even been asserted, that the simple pre-  
 ‘ sence of this bird in a chamber, furnishes  
 ‘ those who sleep there with venereous dreams.  
 ‘ .... We must recite errors, because they, in  
 ‘ the end, destroy themselves\*.’

It yet remains to speak of Opium, whose virtues have been extolled with an enthusiasm, calculated to produce destructive consequences. The observation made by Venette, and of which he is himself the subject, is a dangerous allure-ment for youth; especially as the author joins it with circumstances that lead us to regard opium as a means capable of procuring a sort of contemplative voluptuousness, that perhaps, by certain characters, would be preferred to that pleasure which results from the union of the sexes. I may be permitted to transcribe the entire passage of Venette, and reply thereto, according to the exigency of the subject.

‘ Perhaps I shall be blamed,’ says this phy-  
 sician, ‘ for placing opium with the remedies

\* Idem, tome IV.

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love, when the whole of an-  
d it cold to the fourth degree,  
n through the excess of this

ly, M. Venette, you are blame-  
ing in the rank of *aphrodisiaques*  
is reckoned cold in the fourth  
e of heat and cold is another  
use you dare name, in a Work

‘ our mariners do tobacco, if we may credit  
 ‘ Bellonius.’

It is not alone in time of war that the Turks employ opium: when once they are accustomed to it, and have extended the habit so far, as to take a considerable dose, (that sometimes amounts to as much as 72 grains in a day) they are subjected to grievous accidents by totally abstaining, all at once, from its use. Thus is it not necessary, that a man in Turkey resolve on the employment of opium, to fit himself for warlike combat, or to sleep by his females; while he is forced thereto, and has reduced it to a custom. He cannot suffer the privation; like a drunkard, with us, that can neither renounce wine nor spirituous liquors. For the remainder, we shall hereafter see, that, in general, opium is by no means so abundantly used as Travellers would persuade us. The small number of men who are attached to this substance, cannot be compared with those, in Europe, that excessively drink wine and other intoxicating liquors.

‘ A small dose, taken internally, excites  
 ‘ the vapours, that fly up to the brain, benignly



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imagination, even as wine: but  
it entirely evaporates our na-  
ture and totally dissipates our spirits,  
when too abundantly employed.'

Prescribe this light dose, that is  
to rejoice the imagination? A  
poison was put into the cavity of  
the ear, which caused the death of the person  
who used it. Introduced into the ear  
with a small instrument.

in the use of narcotics. That physician saw a man, extremely healthy, who being occupied in removing unpurified opium to new vases, was, without *any previous gaiety*, attacked with a violent numbness of the senses, that could only be dissipated by sleep. On the other side, a man, most grievously tormented with the itch, could never enjoy any rest at night till he had taken four grains of this narcotic. M. Lorri attended a man, thirty years old, who was *fo-tishly in love, and incessantly agitated by his scruples*, but otherwise in a good condition: every night was marked by furious accessions, that proved extremely troublesome to his attendants. By means of an anodyne potion, M. Lorri was fortunate enough to calm this disorder; he even slept during three hours: a grain of opium was put into the calming potion, and the same night he had an uncommonly furious access: the next day, two grains thereof were prescribed, and his fury augmented, \* &c.

\* The experiments which M. Lorri made on different animals, demonstrate that the use, even externally, of opium, demands the most scrupulous attention. Some of these observations may be seen in the *Journal Encyclopédique* for January 1756.

He

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obtained a knowledge of opium, as with an efficacious means to prevent agitation of the spirits, and to alleviate pain: but how necessary this substance be alone employed by the physician!

It is frequently used by the ancients to volupuousness. It is employed in Poland and Court-

effects of old age: for saffron, says he, directs its action towards the heart, cures its palpitations, drives away melancholy, fortifies the brain, and fills the spirits with gaiety\*. Finally, the celebrated Boerhave regarded saffron as a powerful and energetic mover of the animal spirits; because, says he, it is aromatic, stimulative, heating, and, of consequence, discutient, resolving, aperitive, and fortifying.

*I therefore regard saffron, with Venette, not as a powerful exciter to love, but as scattering through the whole machine a sort of freedom, that, joined to the gaiety which it imparts, disposes to pleasure, by conducting thither the tender inclinations†; and accelerating the moments of transport which it procures us, with-*

\* Hoffman, Lister, Bontius, and other physicians, have written eloges on saffron.

† In this respect, the virtues of saffron have been greatly exaggerated. Schulzius says, that if we hold an empty bottle, in which essence of saffron has been kept, to the nose of an infant, it will instantly begin to laugh. And another author asserts, that if we weave a ring with saffron, and place it on the fingers of the left-hand, the heart will immediately become joyous.

out

out making too great an impression on the voluptuous organs. Saffron penetrates into our vessels, through the fineness of its parts, and produces those good effects attributed to it, and which experience daily establishes.

Among many observations, which it is in my power to recite, as a demonstration of these penetrating qualities, I shall only mention one, that has most affinity to the object under consideration. A young man, of two and twenty, after using aliments in which saffron had been mingled, produced a prolific liquor, that exactly resembled the tint of that substance\*.

It results, from what I have so far remarked, that saffron may afford efficacious succour under a variety of circumstances: but its use must by no means be abused; for, taken too often, and in too great quantities, it becomes,

\* *Ephémérides des Curieux de la Nature*, Dec. 3. ann. 6. obs. 273. We could hereto adduce several authentic observations, which prove that saffron has given its tint to some infants in the womb, and which colour has been visible on their entrance into the world. See *les Ephémérides*. Dec. 1. ann. 1. obs. 60.

as narcotic, a dangerous poison, against which, physicians have sought for antidotes\*. According to Dioscorides, three drachms suffice to occasion death. I even believe this dose excessive, and that from a smaller quantity the same effect would result. A merchant's domestic, accustomed himself to lay down, and to sleep, near a great quantity of saffron, died in consequence, after having endured several previous accidents†. Amatus Lusitanus reports many instances, which expose the dangers attendant on an immoderate use of saffron; but which I shall not recapitulate. It is sufficient to say, that saffron may be given from twelve to twenty grains; that this dose must never be exceeded without the advice of a physician; and that it—though taken even in a small quantity, may commit great ravages on those not accustomed to its use—is, on the whole, unserviceable to plethoric persons, and young folks of a bilious temperament, whose humours are with facility disposed to irritation.

\* Boerhave prescribes aqueous, oily, and acid vomits, and whereof honey is one of the ingredients. These antidotes must be taken in large quantities, and frequently repeated.

† *Diſ. de Med.* art. CROCUS.

‘ The

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entals, that aim continually at love,' continues Venette, 'keep ons incessantly embarrassed with its: they become, through the opium, to which they are ac-warmer and more impassioned and thus feel itchings and titill- the whole body, and principally d parts: so that I am not aston- y means, at their rashness in a definition of the word to

Mussulman availing himself of opium, to become the more vigorous in his seraglio, raises my astonishment no more, than a rich Siberian, in another climate, preparing the way to pleasure by the view of lascivious pictures, placed in his apartments by voluptuousness; by the perusal of obscene books, dictated by debauchery; and a variety of other means, invented by inclinations to, without the ability of satisfying, desire.... No, these endeavours do not excite in me any surprise; for I know what man is capable of, to serve his passions: but I know, likewise, that Nature has given to all men (I here take no notice of some accidental exceptions) the means of tasting voluptuousness, and that these faculties cannot be augmented in conformity to the violence and the immensity of our wishes.

The Turks, nobody can deny, are hale and robust; being held, at the present day, for the most vigorous of all discovered nations: they are already indebted to the goodness of their constitution for a part of their physical ability. An exalted imagination, derived from the influence of their climate, moreover impels them to pleasure; especially, if we reflect with attention,



tention, that in a country where the arts and sciences are excluded, mankind necessarily incline with greater aptitude to sensual enjoyments. Those of whom we speak, possess a gravity, which prevents their resigning themselves to the pleasure— that is yet opposed by their melancholic character— which affords tranquil spectators delight when attending those public amusements in vogue among other nations, who entirely give way to physical love\*.

The robust constitution, therefore; the exalted imagination; the exclusion of amusements that are incompatible with their gravity, or rather haughtiness; are the means which impel them to satisfy the predominating passion... These are the motives for establishing that reputation in love, which the Turks have acquired, without being under the necessity of

\* The Turks despise gaming; and view the dance, with relation to themselves, as a talent beneath the dignity of man, and that suits those only who would render that dignity more abject and more contemptible in their species. They make a great matter of their music; and, nevertheless, there is not a Turk, for the little that he respects it, who will deign to touch an instrument.

recurring

recurring to a substance, for realising their transports, *that excites ischings and stillations on the natural parts.*

Travellers and Historians have led us into an error with respect to opium; from whom Naturalists have servilely copied: and they obtained credit, till more exact Observers opposed themselves to this universal pre-judgment. Mr. Russel, and Mr. Porter, have given the Public such eclairecissements as are capable of opening the eyes of those persons, who believe that opium is in general use among the Orientals, and that its *aphrodisiaque* virtue merits the celebrity which it has acquired.

See here what that estimable physician, Russel, has communicated to us, who studied the manners of the Mussulmen; and who, by his unprejudiced observations, is entitled to more general confidence than those narrators who have blindly followed each other. Mr. Russel, in his Natural History of Aleppo, &c. assures us, speaking of opium, that it is by no means so abundantly used, as we are generally led to believe in Europe. 'Those who employ it,' says he, 'are regarded as debauchees; and they

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r, how greatly naturalists have  
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ve, who employ themselves in  
et us return to Venette.

have opium, whose marvellous virtues are infinitely superior to those of the liquor for which they venture their lives, if we may credit the exaggerations of travellers. From whence comes, then, that preference which the Mahometans give to wine, if it were not that its virtues are above those recognised in opium? If they have recourse to the latter, it is only when wine cannot possibly be procured. ‘When, towards the decline of life,’ says Mr. Porter, ‘the scrupulously devout, practise on the Turks; or when those who occupy important trusts; apprehend that the odour of this liquor will betray them before the Grand Seignior, they take opium in the place of wine, that is no less intoxicating, and the effects of which are yet more prejudicial to the physical and intellectual faculties.... But, at present, amongst the great, the generality of those who entertain scruples, or who dread discovery, distilled liquors are substituted.... The custom of drinking wine is no less generally regarded as an abominable vice.... It is even a disgraceful thing to take opium habitually; for when they would decry a man of consequence, known to make use of it, they say he is a *Tiriachi*, or opium-eater; which is equal to

‘ advancing, that he has a deranged and disordered head.’

We see, by the observations of Messrs. Ruffel and Porter, how greatly naturalists have been imposed on by travellers in this respect, and of what consequence it is to truth, that men wisely observe, who employ themselves in writing. But let us return to Venette.

The itchings and titillations of which this author speaks, derive their origin from all that can trouble the imagination; and when it is thus with a man, otherwise not disordered, his passion will always incline to that which is born with us, and avowed by Nature; namely, love. It must be observed, that, by undisturbed, I do not alone imply the state of a man in whom all the animal functions are executed with facility, but likewise the moral disposition: for if such man be of a cruel and ferocious character, inebriety will not always dispose him to pleasure; of which we have horrible examples.

When the Turks took opium before they delivered a battle, if that substance had the exclusive privilege of directing, with force, their transports

transports towards voluptuous pleasures, neither honour, glory, hatred, awe, nor any other inducement, would be sufficient to lead them on to combat; and an Oriental camp would, perhaps, exhibit a frightful spectacle, that Love could not behold without anguish, and that must convey horror into the bosom of Nature. But we are told that the contrary happens; that the Turks are rash in battle, and lascivious with women. Let us conclude, that opium is a poison which operates according to circumstances: a drunken man sings with his friends, fights with them, and embraces his wife, agreeably to the disposition in which he finds himself.

‘ It is a poison for us, who are not accustomed to take it in quantities; unless, indeed, we were as healthy, and likewise so robust, as M. Charas, when he took twelve grains thereof at once. For myself, I durst never give scarcely more than two or three grains of crude opium to the most vigorous patient; always recollecting the dreadful effects which I have seen occur from the misuse of this remedy, and the precepts that Zuingerus has given us relative to that drug.’

Opium, when not administered by a physician, acts as a poison on men of every country: and of consequence on the Turk, when first he employs it; from which dangerous accidents would result, if he did not commence with a trifling dose. Without entering into a copious discussion of the manner in which opium agitates the animal economy, I must, once for all, say, that it exactly operates as all other narcotics. It extraordinarily rarefies the blood, and, therefore, dilates in proportion the vessels which have little elasticity; as, among others, those of the brain. From hence follows a compression on the origin of the nerves, a suspension in the secretion of the animal spirits, a general cessation of all the functions that depend on the organs of sense; and an universal, but transitory, paralysis of all the bodily nerves, excepting those only which serve to the movement of the heart and respiration: for if the compression unfortunately extended to the origin of the nerves, the animal life would be closed\*.

\* *Cours de Chymie de Lemerî, commenté par M. Baron. Chap. XXV.*

It is easy to see, that opium agitates, and must agitate, men of whatever country; at least, it must, more or less, manifest its sensible effects in all climates. The warm region of the Turks may, in some degree, deaden the action of this narcotic; to which also their manner of living abundantly conduces. Being extremely moderate at table, and suffering no day to escape without using the bath, they have very open pores, relaxed fibres, and a small quantity of blood: from all which it follows, that circulation, in such-like bodies, does not occur without heaviness, and that their vessels are extremely susceptible of dilatation; wherefore the blood finds space enough to rarefy itself, without forcing any thing, by the action of an ordinary dose of opium. Thus do they experience no compression at the origin of the nerves, till, by a considerable portion of opium, they have so far carried the rarefaction of the blood, that the vessels can to the utmost distend without bursting. But the quantity of opium necessary to produce this effect, must, in the Turks, be extremely great; for, before their blood has acquired bulk enough to occasion this compression, the greatest effort of the circulation is directed towards the skin, where, in warm countries,



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ers but little resistance; through  
inspiration is considerably aug-  
menting the influence of the opium  
in the same proportion \*.

It is in anywise follow, that M.  
for twelve grains of opium, be-  
comes *healthy* and *robust*. The Turks  
unable to make any use of it,  
were not a little favourable, and,

to half a drachm (36 grains); and this quantity involved the patient in scarcely twelve hours sleep.

To confirm what I have advanced, that the strongest and most healthy men are no more, capable of using opium internally than others, I shall cite Geoffroi the Elder, who says, he knew a woman that was obliged to take twenty-seven grains thereof daily, to calm the dolor occasioned by a cancer. I do not believe that, in our climate, a similar dose of opium could be administered with impunity to a person so strong and healthy as we here suppose. The whole, then, depends on certain actual dispositions, of whose existence it would be imprudent to assure ourselves for the purpose of giving opium in considerable quantities.

The body is not a medicament than so far as it is applied apropos, or that it enters into opposition with the state of our parts and those from whence it must derive its health; or where that health must be acquired by the application of the remedy.... The medicament of a body is always conditional; it depends on the state of the fluids or the solids of a man who uses the remedy, and may become

‘ become prejudicial or venomous, if the condition of that man be found \*.’

Venette, as physician, should have given us those observations on that train of evils caused by the improper use of opium, which he had occasion to witness. By thus adding to the relation of unfortunate occurrences, left by some excellent practitioners†, he would have rendered the following passage less dangerous to many of his readers.

‘ I am not astonished, that the Turks and other Orientals have such an immoderate inclination to opium, for the purpose of enjoying, through that means, inexpressible voluptuousness.’

I once more repeat, that opium is needful for those who have been accustomed to it. They commence with its usage from debauchery, having the like views as some lechers in our climate, who avail themselves of *satyrion*; but,

\* *M. de Sauvages, Dissertation sur les Médicaments.*

† Zuingerus, Stahl, Willis, Hoffman, Sennert, Sanctorius, &c. &c.

in

in the end, those who become habituated to opium, cannot dispense with its use\*. The Turkish couriers, who are charged with pressing dispatches, take it in the course of their route; availing themselves thereof, when fatigued, which restores their strength and their courage†. Many, among us, use spirits from necessity; others, solely, for the pleasure which they derive from thence: but certainly a stranger, who has no knowledge of our beverage,

\* The Turks, to render more delicious the opium which they use at their feast, called *Biram*, mix something with it, through which it is in effect rendered highly agreeable to the taste; and this, without doubt, brings it so strongly in vogue. Thus have they acquired a habit and a necessity. *Abriégé des Transactions philosophiques*. Vol. II.

† A courier, going from Constantinople to Samuel Barnadiston, Esq. fell down as if dead, in a house of entertainment on the road: the family, in consequence, were surprised and confounded; but one of the servants, judging that this swoon was occasioned from the courier's having consumed all his provision of opium, forced a small quantity thereof into his mouth. The courier immediately recovered, and confessed that the domestic had served him in lieu of a good physician. *Dict. de Med. art.* OPIUM.

would

would not fail to say that Frenchmen used these liquors wholly on the score of pleasure; and, perhaps, might even add, as an excitement to debauchery with women, having observed that wine conducts mankind towards voluptuousness. He might also imagine, equally, that drunken men possess a sort of felicity, by attending to those who, when intoxicated, exalt their happiness through the most gay and the most animated songs. We may therefore assert, that this *inexpressible voluptuousness* is nowise such as Venette strives to persuade us; and that it, as in the case of our drunkards, is rather seated in a troubled imagination, than in real sensations that affect the man. I can still add, in confirmation of what I have advanced, that a quadruple dose of opium is sometimes given to maniacs, without its communicating to them this tranquillity of soul, these extasies, which, above all, we must endeavour to procure in a disease, where the assistants have every thing to fear on the part of the patient\*.

\* It is an observation made by Doctor Mead; and which I have already noticed, after M. Lorri, who further confirms its verity.

‘ What relates to myself,’ continues Vennette, ‘ who proved the virtue of this drug, in nearly a desperate malady. in 1688, I shall sincerely say what I felt on that occasion. After fruitlessly using all other remedies, to moderate the excessive vomitings, and grievous looseness, with which I was afflicted, no better means appeared in the world, adapted to my preservation, than the employment of two grains of the extract of simple opium. Scarcely had I taken it, ere I felt myself cured, as if by a miracle; and enjoyed, a whole day, such pleasure as cannot possibly be described. A fine, soft, and tickling vapour, insensibly flowed, as I thought, throughout the nerves and external membranes of my body. This vapour caused me an excessive voluptuousness: for I felt, from the neck and shoulders to the rump, a tickling that afforded me perfect pleasure. Then, this agreeable vapour spread itself towards the feet and the knees, where, particularly round the ball of the knee, I was conscious of inexplicable ticklings. I felt this pleasure, while slumbering, several times during that day; so that, afterwards, I did not once lament my illness, having tasted a happiness

‘ness resembling that of heaven, and a pictured  
‘image of enviable felicity.’

Venette does not give a sufficiently circumstantial description of his disease, from whence we might judge if the opium was indicative or not; but it is certain, that he owns himself indebted to opium for his cure; for which reason I shall not dwell on a subject that, moreover, would render me inattentive to my own. But this *beatitudo*, these *pleasures*, *that resemble those of heaven*, do not convey to us any information; and Venette, in speaking of the effect, should have attached himself more extensively to the cause.

In the situation which he has described, his imagination was easily exalted; and what another, perhaps, would have considered as dolor, and general uneasiness, Venette viewed in the light of voluptuousness, the force of which he labours to represent. Nevertheless, it is evident, that opium, when beginning to operate on the membranes of the stomach, (a part so delicate, that it has been regarded by some philosophers as the seat of the soul) causes a sensation, perhaps agreeable to many persons,

persons, which by means of the nerves, that are affected, may be communicated to the other parts : but this sensation widely differs from that species of extasy, that felicity, which is here in question.

We are compelled to allow, that, though opium occasions a trifling sensation of pleasure, under some circumstances, the imagination has yet a long course to pursue, for the purpose of conducting man to this supreme felicity. The Indian empirics avail themselves of opium, (to which, nevertheless, they add other substances) with the design of hurling those who take it into a sort of delirium, which they consider as real extasies. Those quacks even announce, before they proceed, all that will be seen and heard in the extasy; and all this indeed occurs: but it need not excite surprise... How may persons believe they have beheld the Devil, and assisted at a nocturnal assembly of witches, after their imagination has been heated by one of those impostors that we honour with the name Magician!

Among the Siamese, opium is absolutely a contraband article of commerce, because the effects



effects which it has produced, at different times, caused the greatest ravages. The present reigning Monarch pronounced the penalty of death on several of his subjects, who had introduced opium into the empire.... What is, then, the powerful motive, that excites the Siamese to expose their lives for this satisfaction? We should scarcely believe it to be such as is alleged! Opium is here no more a substance that has the virtue of giving man prodigious talents with regard to love.... It enables the Siamese to *dream*; and, in order to procure that pleasure, they trample on the law! The greatest number of those who employ this substance, smoke it, like tobacco, which involves them in soporiferous intoxication; when they acquire, according to their own account, sublime and magnificent ideas. The Author of the History of Siam, in treating on this subject, adds reflections which accord with what I have already said, as to the effects of opium and wine on different individuals. ‘ Every-one has dreams conformably to his temperament: the ambitious man beholds, at his feet, kings and slaves in chains; the bilious is struck with a spectacle of horror and depravity; and gentle and beneficent characters see all mankind smiling on them.

‘ them. In fine, there is nothing, however  
 ‘ sacred, on which the Siamese would not in-  
 ‘ fringe, to procure opium, that is vended,  
 ‘ weight for weight, against silver : a circum-  
 ‘ stance by no means astonishing, among a peo-  
 ‘ ple persuaded that dreams are books, in which  
 ‘ their destinies are written \*.’

When we collect together what worthy and credible Travellers have said of opium, it will be seen that this substance does not even pass current in those countries where it is employed as a powerful *aphrodisiaque*.

Whether *orchis* provokes to love, or not, we have seen what deserves credit in that respect †: but it is no less certain, that the Turks, the Persians, and Chinese, have an orchis, which they commonly employ, as an exciter to enjoyment. Opium, then, is not viewed by these people as capable of fulfilling the desires in this instance! If the Siamese use opium, it is to discover their destinies in those dreams

\* *Histoire Civile & Naturelle du Royaume de Siam*, &c. 1771, tome I. chap. IV.

† See the commencement of this Chapter.

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imagination, this substance pro-  
vide have recourse to *Arach* and  
agents to love.

ul's empire, opium, according  
t, is so common in the shops,  
r's; and the inhabitants use it  
not till they have mixed with it  
extract of rhubarb. Prosper  
nius mention, that the Egyp-

partial to that drug, and avail themselves of it as a decoction, in pills, or mix it with the tobacco which they smoke.

But, some may ask, if opium be so dangerous as we are led to believe, why do these people so obstinately persist in its use? It would be easy to answer, on this head, from many striking examples, which prove, that the prepossession of mankind, in all countries, has admitted of usages the most contrary..... Let us not humble the self-love of our compatriots, and seek in far distant regions a fact which proves what I here advance.

The Siamese use continually a mixture of betel, arach, calx, and leaves of tobacco, with which they rub the teeth and the gums, to conserve the mouth, and as a preservative against corruption. This custom is general; nothing can destroy it. Does it not afford matter of astonishment, that, regardless of the confidence which the Siamese place in this composition, their tongue is hollow in several places, inso-much that they are obliged to scrape it every morning, to clear off the slime occasioned by this medley of drugs; and that, in fine, very

REMEDIES FOR EXCITING

who have conserved their teeth

\*! Tell a Persian, that the  
e uses from prejudice and cu-  
gainst his interest; say to the  
e mode which he employs for  
touth is precisely what corrupts  
one nor the other would credit

iforms us, that opium taken by

through its penetrating and cordial qualities, rejoice the spirits, and consequently dispose to love, without meriting, more than other mixtures, the imposing title of a lust-exciting remedy.

I believe, that the reputation accorded to opium will still considerably diminish, after the explication I have given of the manner in which it operates.

When it is admitted, that opium rarefies and augments the blood to an extraordinary degree; that it puffs up the blood-vessels; that these in such a state press the nerves, and interrupt the course of the spirits and other fluids contained in the weakest vessels; we may conceive, that this substance, and other narcotics, can, and must, give to the man those exterior signs that announce his valour toward females. But if we reflect, that the nerves, and other passages, are in some sort obstructed during the action of opium\*, it may from thence be

\* Physicians allow, that opium arrests all the evacuations, as the saliva, the urine, the stools, &c. It alone forces out the sweat, which it augments.

#### REMEDIES FOR EXCITING

is substance must produce violent  
are augmented by an appa-  
satisfying them; but, at the  
asions a kind of imbecillity,  
the too great vigour of the  
of our pleasures. My con-  
on observations.

hat the Chinese established at  
selves of a certain pleasure

is not solely necessary to taste the delicacies of love, and they are unable to supply that in which their happiness consists... The victim of their desires escapes from these nauseous caresses, that appear foreign to pleasure; she avoids a barbarian, that enters the list of love with redoubtable and wounding arms, without being able to taste or enjoy the reward of victory\*.

In fine, to confirm my opinion on the virtue of opium, taken as an *aphrodisiac*, I shall add, that it stops all the evacuations, except transpiration, in such a manner, that skilful physicians have cured some men, through means of opium, in whom too frequent evacuations diminished the seminal fluid. I know that it would prove dangerous to give this substance in all cases, where a tendency to lust must be opposed: M. Tissot even shews, that it would be prejudicial under many circumstances; but it is no less true, that opium is likewise detri-

\* But why do these men so obstinately continue the use of *asson*, or the *maflach*? I would ask why the Siamese do not quit their corrosive powder, while they might with facility be convinced that the effects are totally opposite from those intended?



REMEDIES FOR EXCITING

employed in compositions, for  
al pollutions: and these cir-  
indicated in the Treatise on

gloomy character, and conse-  
communicative, have sought  
means to procure a sort of vo-  
n, which they alone are capable  
the errors into which men plunge

No person, I believe, will try this extraordinary mode of procuring pleasure. When we suppose, what must absolutely be supposed, that the brains of this Mechanician were deranged, it may easily be conceived, that little was necessary to excite his imagination; or, rather, let us believe, that this critical state, wherein were suspended nearly all the functions of the man, by which he was yet connected to the world, in the approach of death, offered such delights which cannot easily be comprehended, and which I shall not attempt to explicate.

• An Irish gentleman, that was dragged out of water, senseless, in professing his obligation to a quarter-master who had saved him, said, that his presence inspired in him a secret and invincible horror. This sentiment, which overpowered him, arose, he said, from a delicious and unutterable quietude that he enjoyed in the profound gulf\*.

\* *Anec. de Med.* Vol. I. Anecd. XX. Some other analagous observations may be seen in the same Work, and the explication which the Author gives of these phenomena.

A certain

THE REMEDIES FOR EXCITING

Montaignac Captain, falling no  
times from a gallows, through  
of the cord with which he was  
being in consequence given up to  
Turenne, he lamented that they  
ment when every recollection of  
ne, snatched him from such an  
adour, which he could never again  
himself\*.

pounds worth of *potable* gold. This composition, that, for some time, enjoyed a certain reputation, received its tint from vegetables, which resembled the colour of gold; but in which those impostors carefully withheld any portion of that precious metal. And what should it have produced? Chymists know, that the decomposition of gold, in certain respects, is impossible; and physicians are not ignorant that it cannot pass into the blood; that, when prepared, it operates solely on the stomach and intestines as a violent purgative.

Some years since, a certain tincture of gold was brought into estimation, known under the name of *Madame Grimaldi's potable Gold*; the marvellous effects of which, many persons extolled, in all cases, when directed to animate and fortify. But M. Baron has demonstrated, that this liquor was improperly called *potable gold*, or even *tincture of gold*; because gold cannot be decomposed by any kind of dissolvent: and, consequently, all the medicinal virtue of that tincture can alone be attributed to the essential oil of rosemary; the quantity of spirit of wine, which forms the basis of the tincture; and, lastly, the combination of  
this

this liquor with a portion of the acid of *aqua regalis*, which is employed in the composition to dissolve the gold.

We must, in no wise, extend our researches to the bowels of the earth, for means to immortalise and multiply the human species : and here may be applied what a celebrated man said on the art of prolonging life. By searching for this secret, says he, in minerals and metals, we apparently injure Nature. Would she hide, in the entrails of the earth, a treasure of such utility ! Would she, whose desire it is that all should exist, conceal the means of prolonging life in matter so little adapted to furnish us aliment ! And would we, simply by the most subtle operations in chymistry, facilitate the marked and prominent design of Nature\* ! Let us preserve ourselves from such a belief ! If substances torn from the bowels of the earth, are of the greatest utility for the conservation of man, it is, that the diseases which these substances remedy, do not come within the limits of nature : it is that, in the state which she has allotted man on earth, he can dispense with a

\* *Oeuvres de M. Maupertuis, tome II. Lettre XIX.*

salutary metal, which, if I dare so express myself, is become more precious than gold to a great part of mankind. The accumulated disorders which they have drawn upon themselves, being unnatural, they sought for remedies out of Nature: for thus do I name all that does not appear on the surface of the earth; all that demands certain preparations. In short, chymistry, an art so necessary in actual circumstances, must have been unknown to primitive man, because it had not the smallest relation to his state. It is in the gardens of Nature, and by no means in chymical laboratories, says M. Clerc, where the veritable succours for mankind are born\*.

This reflection still corroborates what I have elsewhere advanced, on the subject of the means which we employ for subduing physical love. This effort is disavowed by Nature; and thus, likewise, has she not shed any vegetable on the earth, capable of bruising the temperament. We cannot find greater resources by penetrating the interior parts of the earth; so just is the reflection of M. Maupertuis—

\* *Histoire Naturelle de l'Homme malade. t. I.*

*It is the will of Nature that all should live!*  
 And it is for this reason, moreover, that she has produced no substances capable of conducting man to death, through an excess of pleasure.

She has spilt, on the surface of the earth, aliments adapted to repair the loss which bodies continually sustain; and which are sufficient for the wants of the whole species. The regimen that I have prescribed in the preceding Chapter, is salutary for those who stand in need of a *stimulant* to love: they will find yet other succours in the succeeding Chapter, and also in that on Sterility. The design which I proposed in these remarks, is accomplished, if I have demonstrated that Nature suffers no violence in the natural functions; and that none of the substances which have been vaunted as capable to kindle in man the most violent passion, can second the views of those by whom they are employed.

## CHAP. V.

## ON IMPUISSANCE.

Vois ces spectres dorés s'avances à pas lents;  
 Trainer d'un corps usé les restes chancelans,  
 Et sur un front jauni, qu'a ridé la mollesse,  
 Etaler à trente ans leur précoce vieillesse:  
 C'est la main du plaisir qui creuse leur tombeau,  
 Et bienfaiteurs du monde, il devient leur bourreau.

M. THOMAS, *Épître au Peuple*.

See, in slow steps, those gaudy shades advance,  
 Dragging along their shook inheritance!  
 The wrinkle soft, on jaundic'd front appears,  
 That shews, at thirty, their precocious years: —  
 The hand of Pleasure, 'tis, that lays them low;  
 And, gen'rous to the world, they strike the blow.

THE necessary qualities to give  
 an individual birth, are accorded to all animated  
 beings; and, if economical in their pleasures,  
 they may, till the approach of dissolution, en-  
 joy



OF IMPUISSANCE.

privilege accorded by Nature; who has not abused the prime of his life, but is capable of offering some sacrifice to the gods, while he, on the contrary, that constant of enjoyment; that multiplied by irritating voluptuousness; that its delights, when he arrives at the age of man, is not accorded by Nature for extending, and perpetuating his existence. He then endeavours to realise the ideal which he is permitted to see.

deprived of the happiness of becoming fathers, from obstacles not brought upon themselves.

I suppose an individual, to whom Nature has not refused that which co-operates with the propagation of his species; but whom an hereditary weakness, or languor, the ordinary consequence of severe diseases, has placed out of state to offer Hymen the tribute which is voluntarily paid by all mankind. If this man, oppressed by unmerited misfortunes, confide to me his situation, I will, if possible, afford him relief. Nothing, I believe, will oppose those endeavours: for the scandalous means are not required, that debauchery has invented, as an illusion to imbecillity. We have only to prescribe a regimen, that may assist, without doing violence to, Nature.

I shall not propose the example of Tamerlane, the father of an hundred children, and vanquisher of an hundred nations, who, from a spirit of debauchery, submitted to castigation: nor that of the philosopher Peregrinus, whose history is conserved by Lucian. That cynic, abandoned to the pleasures of love, flogged himself in public, and, environed by a crowd

IMPUSSANCE.

ted the infamous action with  
as been so often reproached".  
xcite the parts which we en-  
; but Religion proscribes this  
g to enjoyment: and it can  
olerated, than in some circum-  
commended by physicians, to  
be sterile caresses of married

Seneca speaks of a courtesan, that awakened the love of her friend, when his passion cooled, by having recourse to stripes; and of a young damsel, that Cornelius Gallus still more desperately loved, after she had been rigorously chastised by her father \*. M. l'Abbé Chappe, who travelled as the philosophical friend of humanity, and who attached himself to the observation of all that could influence population, remarks, that the strokes of the rod, which men receive in the vapour baths of Russia, give activity to the fluids, and elastic force to the organs. 'Flagellation,' says he, 'animates the passions †.'

It would be easy to collect other observations, to prove the efficacy of flagellation in certain circumstances, if those that are the subjects of it, had not practised this manœuvre with the view of driving lubricity to its last excess. We should, in some measure, become the ac-

\* *De la maladie d'Amour, ou mélancholie Érotique*, chap. XXXVII.

† *Voyage en Sibirie, fait par ordre du Roi, en 1761, par M. l'Abbé Chappe d'Auteroche, de l'Académie des Sciences*, tome I. p. 239.

complices of these debauchees, by extending their unbridled lusts. I shall therefore hasten to more gentle and less reprehensible means, for correcting imbecillity.

In treating of the temperaments, I have remarked on what necessarily carries man towards pleasure. We have seen that the plethoric, above all the bilious, the melancholic even, are sufficiently disposed to love; and that the phtuitous, or phlegmatic, possess a constitution but little favourable to the propagation of the species. A man of this temperament must, therefore, conform more narrowly to rule than others, if he would be useful to posterity. I do not pretend to say, nevertheless, that impuissant men are alone discoverable in the phtuitous class: this is generally found to be the case. But the other constitutions, without excepting even the bilious, offer likewise these examples; because every constitution is, more or less, subjected to apparent vices, that may occasion the same effect.

Impuissance has not only a physical, but, moreover, a moral cause, that influences more or less, according to the temperament. This  
is

is founded on some others, which I will develop, as far as it is possible, before I indicate the method of cure.

I divide impuissance into *habitual* or *absolute*, and *accidental* or *transitory*. By the first, I understand the state of a man who, since his birth, has not given any proofs of virility. The second is a sudden cessation of the signs that announce competency to the propagation of the species; and this sort of impuissance is abundantly more common than the other: but there is likewise every reason to hope for a cure in this instance, which is extremely difficult in the first species of impuissance.

If I were to define the union of the sexes, a pure animal function, in which instinct solely reigns, as some philosophers of our days pretend, it would be to enforce the degradation of Nature; she, who does nothing in the universe where we do not remark traits that announce the general union of the agreeable with the useful! The whole structure of the physical world exhibits an enchanting spectacle, which we may observe with a succession of

IMPUSSANCE.

ascending to details. Should  
plucked no delicious fruits,  
had not fixed our admiration  
the flowers which precede  
these fruits have less flattered  
the éclat and the variety of  
not pre-engaged our eyes?  
some animals be less sacrificed  
if their form was less elegant,  
on them in less profusion?

his necessities, he would enjoy, without knowing enjoyment! His desires, or rather wants, having been satisfied, the image of pleasure would no more be retraced in his ideas! The female partaker of his happiness, and to whom he must owe its augmentation, would become an indifferent object, as soon as the extasy..... How grievous is this image of Love to my eyes! I see a sombre drapery, that covers pleasure; I see Nature commanding men to multiply; and these, as slaves, obeying voluntarily an imperious master, that governs them. From thence ceases every sentiment of delicacy; we perceive none of those tender emotions that precede and follow pleasure; none of those sweet attachments, whose duration forms a series of delicious sensations; in a word, nothing derived from imagination, all from instinct.

In regard to the union of the sexes, as purely a physical act, disengaged of all the accessories that join our hearts; love, that merits no more the name, offers but few examples of impuissance; while man, seeking only the satisfaction of instinct, all to him becomes equal; and that, frequently, impuissance is born from



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nt which exists between indi-  
mpelled to unite. Like, as  
obliges the first female which  
t to partake of his pleasure,  
he is not animated, but to  
sence of desire, impetuosity,  
mperament.

occasioned by moral love,  
he imagination. That is un-

transports, which I may be permitted to name *melancholics*; those *sombre* extasies. In short, *compulsatory* pleasures give birth to indifference; and from thence, with many men, is there scarcely a short step to impuissance.

It is in this case, that moral love may occasion impuissance; such, at least, which I name accidental. See we no men that, after proving themselves worthy the favours of love, have had their reputation eclipsed under the standard of Hymen?

We cannot employ too much attention in the assortment of marriages: for negligence respecting this article, of which we have many examples, gives birth to impuissance; or, what is nearly the same, to sterility\*. A sensible proof of the influence of the moral on the physical,

in

\* Under the supposition, that Nature primitively created animals, to couple without choice, in every species, it must nevertheless be admitted, in spite of whatever may be said to the contrary, that, among those which environ us, there is a sort of discernment in love. This is indeed founded on a physical agreement; but it is no less true, that the stallion, or the  
bull,

in enjoyment, is the accidental impuissance that seizes some men, when they would essay their powers in those temples consecrated to debauchery. Aristes proved his vigour in love, when his heart held intelligence with his senses: a moment of drunkenness conducted him to Lais, who exposed all her redoubtable charms: Aristes was inflamed through the eyes, and about to yield, when imagination arrested his purpose; and by depicting the vanity of those pleasures which were offered, Aristes felt the impossibility of consummating an act in which the heart desired not to participate. If Aristes be wise, he will fly from an object that has witnessed his languor, and, in the lap of the comfort who cherishes him, assume again the quality of man. But, if he persist in tormenting his weakness; if Lais blush at the little success of her art, and employ the last resources; Aristes, losing the track of actual pleasure, will taste it no more; and his organs, incapable of

bull, do not indistinctly leap the females that are presented to them, with the same ardour; that there are even some which they totally refuse; and others for whom they are fruitlessly fatigued. Among ten dogs that surrounded a bitch of the same species, she selected one to cover her.

being

being longer moved, than through those resorts which are appealed to by debauched characters, become insensible to the tender caresses of love.

We cannot deny, that it is not the imagination which predominates in these circumstances, as in a variety of others: our imagination, perhaps moved by beauty, virtue, or the idea of uncommon enjoyment; so well as deformity, the spectacle of debauchery, shame, fear, &c. may render inutile the efforts of a man, that desires the pleasures of the heart.

The examinations of those who are appointed to decide on puissance or impuissance, may frequently be defective, because, under the circumstances which we suppose, the exterior parts being found conformable to those of a perfect man, advantageous judgment is pronounced on an impuissant individual; not impuissant, however, in a rigorous sense, but sufficiently so to be incapable of generation.

Although debauchery is pretty generally the principal cause of impuissance, it brings about, nevertheless, no material change in the exterior

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of generation\*; but operates those which are not so evident, vessels, and the seminal vesicles, and relaxed; the prolific liquor is abundance, being filtrated through have lost their elasticity; the animal in too small a quantity to give effective and ejaculatory muscles; yet yet be added, an extinguished capable even of creating desire.

renders to them impossible the most delicate act of voluptuousness.

History has transmitted to us the names of some men, celebrated for their debaucheries : she has likewise informed us of their impuissance, when they had to contend against virginity\*. Need we have recourse to the archives of history, to find examples of human weakness ? By casting an eye to existing society, shall we not observe too many proofs of the degeneration of the species ! How many men read, all blushing, the history of those people, among whom affluent men offer a recompense to the robust indigent, for sparing them the trouble of plucking the sweets which are tasted in a first enjoyment !

\* Theodoric, King of Burgundy, was a valiant man among courtesans ; but could not consummate his marriage with Hermanberg, daughter of the King of Spain. Amasis, King of Egypt, espoused Laodicea, a most beautiful Grecian female ; but, though he shewed himself a noble companion every where else, says Montagne, he was not wholly competent to taste enjoyments with that fair-one.

A species

ON IMPUISSANCE,

s of impuissance, very different  
eady mentioned;—at least, where  
not the same, although there re-  
effect—is impuissance occasioned  
it passion. A lover, after having,  
re that rages under such circum-  
d to enjoy his mistress, finds him-  
of tasting his happiness, at the  
ie expects the reward of assiduity.  
remedies for this accidental infir-

‘enterprises, till they are prepared. And it  
 ‘is better to postpone, abruptly, the first ce-  
 ‘remories of the nuptial bed.... than to fall  
 ‘into perpetual misery, by becoming astonished  
 ‘and desperate at a first refusal. Before pos-  
 ‘session, the patient must, with agreeable sallies,  
 ‘and at divers times, lightly essay and offer,  
 ‘without being piqued and opiniative, or de-  
 ‘finitively convinced in himself\*.’

We have singular examples of an impuif-  
 fance, that, though bearing some affinity to the  
 others, nevertheless differs very essentially. It  
 is alone accidental, and may be cured with fa-  
 cility, as will be gathered from the following  
 observations †.

A noble Venetian espoused, at an age  
 when love favourises man with complaisance,  
 a young and most lovely lady, to whom he vi-  
 gorously comported himself: but there proved  
 an essential obstacle to his happiness; all an-  
 nounced, in his transports, the moment of ex-

\* *Montagne, Liv. prem. chap. XX.*

† The same is reported by Doctor Cockburn, in  
 the Edinburgh Medical Essays.



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pleasure vanished which he meant  
the illusion was more favourable  
to reality; while dreams, that suc-  
cessful efforts, awakened, by de-  
sires, those equivocal signs of his  
condition, this unfortunate comfort,  
in his condition, efficaciously  
imposed, and realise his pleasures, he  
same without being a partaker;  
the most forcible erection was

trary, this pressure being less forcible in dreams, the evacuation occurs with greater liberty\*.

The method of cure likewise proved fortunate, as it was discovered with facility: for some light evacuations, seconded by a suitable regimen, were entirely sufficient.

To procure evacuations, under these circumstances, we must act gently. Violent purgatives would be pernicious: in lieu of which, bleeding will be found more salutary; rendering erection less forcible, by diminishing the quan-

\* Montagne, an author whom we cannot too often cite, because he treats with sagacity on the moral causes of impuissance, speaks of that proceeding from *a too forcible contention of the soul*. ‘I know those,’ says he, ‘who have found benefit by giving themselves up to enjoyment, with a body even otherwise half satiated, to allay the fury of amorous transports; and these cease to be impuissant, as soon as they become less powerful.’ This passage clearly demonstrates that Montagne would have known the cause of that impuissance with which the noble Venetian was afflicted. His advice might have differed from that given by Dr. Cockburn; but the result had been equally the same.

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that swells the cavernous body: to regimen, it consists in the usage of substances: liquors, that must also be used with caution, deserve, nevertheless, to be used with circumspection; their too great use, the bladder being sufficient, as I have observed, to excite erection. Condensed aliments, spirituous liquors, that convey heat into the animal, must be rigorously proscribed.

an antidote to chagrin; avoiding, nevertheless, excesses that occasion too great an emotion in the animal economy, and to which would succeed a yet more grievous state than the first. The ancients, who knew, as well as ourselves, what an influence dejection may have on population, instituted festivals; during which, every one opened his heart to joy. They had, moreover, pharmaceutical compositions, whose properties were to animate the spirits, and to which the appellation was given of *letificantes*, (rejoiceants). The Romans had likewise the *Philonium Romanum*; and the Egyptians the *Bers*\*. These last were so apprehensive of sorrow, that, to banish it, they had recourse to means which, in another country, would have produced dismay and horror. At the commencement of the feast, a skeleton was brought in, and exhibited, to caution the guests, that they should give themselves over to joy and to pleasure,

\* These two compositions were a species of elixuary, formed with saffron, opium, pepper, Indian nard, &c. It excites a gay and momentary delirium, in which they probably found the same monstrous satisfaction, as the Europeans in drunkenness, according to Prosper Alpinus.

ON IMPUISSANCE.

ext day, they might, perhaps, be  
stence\*.

ot exactly prescribe a general re-  
pate that impuissance which is  
melancholy. Every man must  
temperament, and make use of  
hich he has found best adapted to  
from those that have on him too  
nce. All that chafes away de-

the most favourable means, and without which regimen will be nearly destitute of effect, consist in aiding the action of the aliments by moderate exercise, in respiring a fresh air, and by avoiding too great a degree of pensiveness.

Persons, whose impuissance is caused by weakness, (the ordinary consequence of severe diseases, occasioned by an excess of pleasure) want medical advice; and it is alone to men of skill they must have recourse. Among the means employed with success, the most efficacious, beyond dispute, are Peruvian bark and the cold bath. The first of these remedies, says M. Tissot\*, has been, since nearly an age, regarded as one of the most powerful strengthening and calming means, independant of its febrifuge virtue. An exact and rational experience of twenty centuries, has demonstrated, that cold baths possess the same qualities. It must even be remarked, that they, like the air, have a peculiar advantage; which is, that their action depends less on the reaction, that is to say the powers of Nature, than that of other remedies: these operate nearly alone on the

\* See l'ONANISME, art. III. sect. X.

ON IMPUISSANCE.

but the cold bath gives elasticity  
which are dead.

ed physicians attribute a consider-  
ur maladies to the little use which  
baths: at least it is certain, that  
ndantly influence the constitution  
se countries where they are em-  
e Romans derived from thence  
ng vigour, which rendered them

gust 1757, more than a hundred persons were counted, that perished in the Seine\*.

The union of Peruvian bark and the cold bath is indicated by the parity of their virtues, as operating the same effects; and, combined, they cure diseases which all other remedies serve only to aggravate. Fortifying, sedative, and febrifugous, they replenish the exhausted powers, diminish febrile and nervous heat, and calm irregular movements produced by a spasmodic disposition of the nervous kind. They remedy weakness of the stomach, and promptly dissipate the attendant dolor. They restore the appetite; facilitate digestion and nutrition; re-establish all the secretions, and principally transpiration; which render them so efficacious in all catarrhal and cutaneous diseases. In a word, they remedy every malady caused by

\* There is reason to hope, when circumstances shall so permit, that we, as well as the ancients, shall equally enjoy baths. For the remainder, the accidents which result from the infrequency of these establishments in the house of every citizen, are exceedingly rare, through the wise precautions of enlightened and beneficent Magistrates, that wake over the police of the capital.



ON IMPUISSANCE.

vided the patient be not attacked  
obstructions, inflammation, ab-  
l ulcers; conditions that alone  
, or nearly necessarily, exclude  
ut that sometimes admit of the

joins to his excellent precepts,  
it undeniably establish their fo-  
ing man of a bilious tempera-  
from the use of the same.

‘ that, by its use, the milk consumes\*.’ M. de la Mettrie has conserved us a fine observation of Boerhave. ‘ This amiable Duke (I translate word for word) had rendered himself incapable of marriage; but I again restored him through the use of Spa water with milk †.’

It is not needful to be very pressing, for the purpose of demonstrating the succours that may be derived from milk, when directed to repair a considerable loss. Milk is an aliment the most simple, and the most facile to assimilate‡. We ordinarily make use of women’s,

\* Skilful physicians prescribe likewise to persons whom milk incommodes, the chewing, for some time, a little Peruvian bark at noon, and a small quantity of rhubarb at night, till the milk consumes with facility. Bark gives strength and tension to the tunics of the canals that convey the chyle. Rhubarb produces the same effect, and carries away the superfluity of the milk, before it accumulates and becomes sour.

† *Amabilis ille Dux se posuerat extra matrimonium; ego illum reposui intra. Supplément à l’Ouvrage de Pénélope.* See likewise *l’Onanisme*, Art. III. Sect. X.

‡ Milk is in use among all nations of the world; and furnished, during the first ages, the most common aliment.

ass's, goat's, and cow's milk. Either of these has its different qualities; and the disease which is to be combated, must alone determine the choice. Cow's milk appears to be very salutary under the circumstances that make the object of this article; but we must, as far as possible, give the preference to that of women. This liquor is certainly the most natural and the most analogous to our bodies: we feel, in infancy, youth, and the infirmities of old age, its beneficial effects. According to Dr. Cheyne\*,

aliment. Pliny, and some other historians, speak of certain people who lived entirely on milk. In some quarters of the northern regions, we find several persons that eat, during their whole lives, nothing but bread, butter, and cheese, and to whom milk serves in lieu of solid and liquid aliments. Galen makes mention of a man, that lived more than an hundred years, and who had nearly nourished himself with milk alone.

\* Manner of treating the Diseases of the Body and Spirit. Dr. Cheyne even proposes to reduce all men, when they have attained a certain age, to a lacteal diet, or a regimen of which milk forms the basis. Another physician has written a treatise *de facili Medicina*; and his secret of rendering medicine easy, is to employ milk as an universal remedy.

there

- there is scarcely any weakness in which this liquor will not powerfully relieve the body. It would still produce other effects, if not depraved, or weakened, by rank, acrid, and bad aliments, which nurses, and other persons in their condition, employ.

In prescribing the milk of women to men, in whom this liquor must repair the powers, without its being permitted, them to make a trial, M. Tissot fears an inconvenience that is of no less weight in the circumstances which are here mentioned. 'It is,' says he, 'that the milk must be immediately sucked from the breast that furnishes it.... But will this vessel excite none of those desires which we seek to deaden; and should we not expose ourselves to a renewal of that adventure of the Prince, which Capivaccio has conserved in history? Two wet-nurses were allotted to him, and their milk produced so good an effect, that he placed them both in a condition, at the end of some months, to furnish him with fresher milk, in case he should find it necessary.' This observation proves that it is dangerous to let a man make use of women's milk, whose essential interest it is to avoid

avoid the venereous act: but does it not likewise prove, that it is a means adapted to divest man of the impuissance which is caused by extreme relaxation?

Moreover, the approach of the patient to a restitution of his decayed powers, when he makes use of women's milk, will be particularly facilitated, if the female be young and healthy. All living bodies transpire through innumerable pores, which we name exhalants\*; and another kind of pores, in also a great quantity, pump and absorb a part of the fluids that emanate from bodies nearest to us. It is easy to conceive, that a weak person will experience some benefit, by *inspiring* the germs of health, if I may so express myself, which continually escape from an unaffected and vigorous body. It is in this manner, says M. Tissot, that we explicate how the young damsel, that slept by David, communicated powers to that monarch; how the same tentation, recommended to others advanced in years, has been found effectual;

\* According to the observations of Sanctorius, a celebrated Italian physician, we lose, from eight pounds of aliment, five, through insensible perspiration.

and

and why this tends to weaken young persons, who sustain a loss without receiving any thing in return; or, rather, who receive languid, corrupt, and putrid exhalations, that are extremely prejudicial\*.

We can likewise, through this means, explicate why certain persons are frequently married to very healthy companions, who, by little and little, fall into decay. We see men, that have had six or more wives, in a state of good conservation; while the females, insensibly altered, lose entirely their sound constitution. M. le Beau, in his History of the Decline of the Roman Empire, relates the triumph of a husband over his wife, that afforded a singular spectacle. Rome, says this historian, that, for a long time, had not been accustomed to behold triumphs, witnessed one under the reign of Theodosius, of a species entirely new, and likewise so frivolous as Rome itself was then become, in comparison of what it had formerly been. A citizen, having buried twenty wives, espoused another, who had performed the same office for twenty husbands. The end of this

\* Art. II. Sect. VIII.

N IMPUISSANCE.

was expected with impatience,  
of a combat between two ce-  
s. At length, the woman  
husband, with a crown on his  
n in his hand, as vanquisher,  
neral pomp, amidst the accla-  
numerable populace.

cruel to expose the health of  
e, by placing her with a man

contributed greatly to the re-establishment of his powers \*.

Another physician, contemporary of Capivaccio, advised a young man, who was in a marasmus, to use ass's milk, and to sleep with his nurse, a woman that happened to be extremely healthy, and in the prime of life. This expedient was attended with the desired success; nor was the method of cure discontinued, till the patient confessed that he could no longer

\* Imagination must likewise operate under these circumstances. ‘ Simon Thomas was a great physician of his time,’ says Montagne. ‘ It occurs to me, that I encountered him, one day, in Toulouse, at the house of a rich old man, who laboured under a pulmonary complaint, and that we conversed on the means of his cure; when he said, that one was, to give me occasion of enjoying his company: that by fixing his eyes on the freshness of my countenance, and contemplating that jollity and vigour, of which my adolescence gave abundant indications; as also by replenishing all the senses with that flourishing state in which I then found myself; his habitude might be amended. But he forgot to say,’ continues Montagne, ‘ that mine would also become thereby diseased.’ Book I. chap. XX.

resist



IMPUISSANCE.

tion which tempted him to  
sed powers.

to M. Tiffot, we should con-  
sult, and prevent the attend-  
ing blending of the sexes. By  
precaution, should we avoid  
it? Such belief is worthy  
of a man: but, through an ex-  
cess of morals, there are cases

case, according to the author of l'ONANISME, it may literally be said, that the offending member shall perish.

A certain man so far exhausted himself with a courtesan, that he was incapable of any act of virility: his stomach was likewise extremely weakened; and the want of nutrition and sleep had reduced him to a state of great leanness. To cure this impuissance, M. Tissot employed the following method. In the morning, at six o'clock, the patient took six ounces of Peruvian bark, to which was added a spoonful of Canary wine: an hour afterwards he took ten ounces of goat's milk, just drawn from the animal, with the addition of a little sugar and an ounce of orange-flower water. He dined on a roasted pullet, cold; bread, and a full glass of excellent Burgundy wine, with as much water. In the evening, at six o'clock, he took a second dose of bark: half an hour afterwards, he went into the cold bath, remained there ten minutes, and from thence repaired to his bed. At eight o'clock, the same quantity of milk was repeated; and he staid up from nine till ten o'clock. The effect of these remedies was, says M. Tissot, that my patient, at

#### IMPUISSANCE.

lays, when I entered his chamber with great joy, that he had again *superior signs of virility*, to avail of the expression of M. Buffon. In a month, he was almost entirely restored to his former vigour.

As to the results, what has already been said of the man who becomes impotent, the force of imagination, needs

That impuissance which succeeds a severe disease, is more easy of cure, than that proceeding from the excesses of debauchery; and, perhaps, it will not be inutile to explain the reason. A man, in convalescence, after a long illness, that was not the fruit of venereal excess, is not more affected in the organs that serve to generation, than the other parts of his body; they re-obtain their vigour by little and little; and such of those parts that characterise the man, do not announce power, till the others exercise their functions. The animal economy repairs its deficiencies with a sort of gradation which, nearly in the same time, dissipates the languor of the organs: those of generation do not announce health, than when the stomach digests with facility; from whence the trituration of the chyle follows, and thus may give a blood capable of supplying all the secretions.

Languors which originate in debauchery, necessarily suppose an individual that is carried with force towards pleasure; and, for this reason, the cure becomes extremely difficult. We shall see, in a succeeding Chapter, that those fluids which proceed from the blood, are in no wise more precious than the seminal liquor;

IN IMPUISSANCE.<sup>1</sup>

quently, venereous excesses are  
when they, in a little time,  
ers\*. We must further sup-  
that has reduced himself by too  
acts of debauchery, a lascivious  
t will oppose his cure. We  
attacked by venereous diseases,  
obtain a cure, because, in the  
remedies administered to them,  
the same debaucheries, from

The impuissance which I have named *absolute*, when it principally depends on the vice of conformation, must be regarded as incurable. A man, in reality deprived of any one of the essential parts for proceeding to generation, is thereto incapable, and will always remain so. There are some defects susceptible of correction, and which I shall elsewhere examine\*; but they must solely relate to the conformation of the exterior parts. Those must necessarily be in existence; as, for example, nothing can supply the want of the testicles; nor the organ destined to transmit the seminal liquor in the place appropriated by Nature for generation.

It is, nevertheless, sufficiently common to see men fall into impuissance, who suffer no deficiency, except that of good sense. I glance at those who believe that *witchcraft* can influence them; a prepossession that, though now less general, has yet place among mankind. It would be inutile to heap together an infinity of citations, for demonstrating the ignorance and falsity of those that arrogate to themselves the right of *tying the cod-piece*: for, pos-

\* See the Chapter on Sterility.

#### IMPUISSANCE.

knowledge, mankind will  
it is wholly impossible to ren-  
flant, through the virtue of  
speeches, or ridiculous cere-  
by imposture, to terrify weak  
ids.

e said, some men have been  
nate their marriage; and it is  
bewitched, because they had

cities, by men capable of demonstrating their falsity\*.

It may be said, that the ancients gave credit to malefics, which rendered a man impuissant: the thing will not appear astonishing to those who know with what facility error was introduced in the times of darkness, when the people were plunged into the most profound ignorance; and, always prepared to receive with avidity the marvellous, they admired the fables served up to them by empirics †. If we per-  
use

\* I once saw, at a village in Picardy, a fountain encircled with three trees, each charged with mysterious ligatures, and made of different matters. I was told that these were so many *sorts* of witchcrafts that had been practised on the unfortunate; and they shewed me the tree on which was deposited the force of the impuissant. In vain did I exhort several persons to hew down these trees; I was obliged to content myself with destroying all the signs of puissance which a shepherd of this district exercised on the men of his village. My hardness became a subject of admiration!

† The Emperor Nero being unable to enjoy a female for whom he had a most ardent desire, com-



#### IMPUISSANCE.

of travellers, it will be seen by any discovered people who do supernatural means, more or less, render a man impuissant. Is to be drawn from thence? has had place in all countries; in the credulity of the people interested have intimidated them, in the end, subterpoles.

‘ me: these plants have been sewed up in linen  
 ‘ with a needle that has made winding sheets  
 ‘ for the *dead*. They have, moreover, used  
 ‘ characters written with the blood of a *bat*:  
 ‘ they have formed *three knots* in a magical  
 ‘ charm of *three colours*,’ &c. Shall the man  
 of sound understanding undertake a persuasive  
 discourse to demonstrate that these absurdities  
 have no kind of influence on the vigour of an  
 individual? He would scarcely be heard.  
 Virtuous women will take possession of their  
 spouses; and, with them, counter-undermine  
 the forcerers, by employing the fat of a *black*  
*dog*, and suspending to the bed-posts of married  
 persons the *testicles of the cock*, throwing over  
 half the chamber French beans cut in pieces,  
 &c. See how error perpetuates itself among  
 men, in spite of us!

Venette has left an observation, that  
 proves how greatly imagination may operate on  
 the organs destined to multiply our species.  
 He had menaced a cooper with the *knotty*  
*charm*, when he married; and the poor man  
 was in consequence so much terrified, that he  
 could not approach his wife during a whole  
 month. Sometimes, says Venette, he felt a  
 great

ON IMPUISSANCE.

embrace her tenderly; but when he has purposed resolution, he is so strongly, on those occasions, his imagination embarrassed by every thing. The circumstances of impuissance may be seen in that chapter, with comments on the best method of its cessation.

In nearly the same circumstance,

‘ against the violent impression of the sun,  
‘ and for removing the head-ach, by laying it,  
‘ to the appointed place, on the part affected  
‘ .... a foolish reverie, nearly related to those  
‘ of which we speak. I resolved to take an  
‘ advantage thereof; and said to the Count,  
‘ that he should try his fortune like others,  
‘ some persons being there to present him with  
‘ a fair-one, but that he must hardily retire to  
‘ bed. I would play him a friendly trick;  
‘ and, to promote his welfare, avail myself of a  
‘ miracle that was in my power..... Alone  
‘ should he, while served with a *reveillon* — a  
‘ collation between supper and bed-time—give  
‘ me a token if he found himself disordered.  
‘ His soul and his ears had been so strongly  
‘ affected, that, through the troubles of his  
‘ imagination, he felt himself incompetent, and  
‘ accordingly gave me a sign at the appointed  
‘ hour. I then whispered him in the ear,  
‘ that he must arise..... and put on my night-  
‘ gown, till he had executed my prescription.  
‘ This was, that, when we were retired, he  
‘ should turn aside, and make water; uttering,  
‘ in the mean time, certain words thrice, and  
‘ to be accompanied with certain motions’....  
After some other ceremonies, Montagne re-  
commended

ON IMPUSSANCE.

friend to gird himself with the  
o the medal, so adapting it as  
the parts which we name *evi*.  
because they indeed declare the  
distance of the man. ' This  
continues our author, ' I told  
return back to his post, and by  
et to throw my night-gown on  
t it might cover them both. . . .  
cks were the principal expe-

be under the necessity of having recourse to artifice, for effecting this purpose: but there is no other remedy in these circumstances; or we must resolve to see 'conforts languish, wither, and consume, in the expectation of a pleasure which they suppose is interdicted by a supernatural power.

It would be inutile to disabuse, all at once, those weak men that are unfortunately too much persuaded of the power of pretended magicians over them; it will be more advisable to humour their madness to a certain degree, after the same manner as is proved in the last observation. The King of Boutan, says a celebrated writer, wanted, one day, to be blooded. A Gascon surgeon, arrived at that prince's Court in one of the French East India Company's ships, was named to take off five ounces of this precious fluid. The Astronomer of the district cried, that the King's life would be unsafe, if he suffered himself to be bled in the then state of the heavens. The Gascon might have answered him, that the business then in hand related solely to the state of the king of Boutan; but he prudently waited some minutes, when, referring to his watch, he said  
to

ON IMPUISSANCE.

: ' You are right, great man!  
ld have died, if he had been  
ant whereof you spoke: but the  
nged since that time; and fee-  
ourable moment!' The Al-  
the King was cured; and, by  
narchs of that country were ac-  
bled whenever they deemed it

## CHAP. VI:

## ON THE CONGRESS\*.

Jamais la Biche en rut, n'a pour fait d'impuissance,  
 Trainé au fond des bois un Cerf à l'Audience.  
 Et jamais Juge entr'eux ordonnant le *Congrès*,  
 De ce burlesque mot n'a fait ses Arrêts.

BOILEAU, Sat. VIII.

In woods, ne'er did the lustful Hind impart  
 Complaints of impuissance 'gainst the Hart:  
 No Judge, in *Congress* there, so much a fool,  
 To stain his sentence, thus, with ridicule,

NO person is ignorant, that the infamous usage, which consisted in compelling a married man to render the conjugal devoirs to his bride, surrounded by several witnesses, for the purpose of justifying himself on

\* An ancient institution, for ascertaining virility or impotence.

an



ON THE CONGRESS.

of impuissance, subsisted about  
last century. It is astonishing,  
and were then pre-possessed in  
sole admissibility of this proof,  
, irrevocably, the physical attri-  
n; while experience has demon-  
contrary, that nothing could be  
in the Congress, for discovering  
a woman, to find occasion of di-  
y to accuse her husband of im-

jugal duties: but we have divided this state into absolute or habitual, and accidental or transitory impuissance. In the one or the other case, the Congress was commanded. It is easy to perceive, that it would be inutile in absolute or habitual incapacity; and that, in the kind which is no other than transitory, the publicity given to the Congress must necessarily augment the disorder of imagination, and deaden the organs which we would command.

If a woman complained to Justice, that her husband was not capable of performing *family duty*, (expressions of which parties availed themselves under these circumstances) an examination was commanded: if the report of the physicians, surgeons, and matrons, comprehended, that the parties were in a *good state of nature*, they then convoked the Congress, to discover what obstacle divided the man and the woman: if, on the contrary, the organs transgressed in any particular, the act was equally ordered before witnesses; so that, whatever cause produced impuissance, the Congress was admitted, as the most certain proof of the capacity or incapacity of the man. This infamous act was equally prescribed, when the

IN THE CONGRESS.

with a defect of conformation, where notice\*, presented an ob-  
scuration of the marriage, by a  
contrary to nature, which sometimes  
omission of the man's distinctive

women, as Venette says§, have  
the idea of the Judges to com-  
pound *a sentence of Court*, that  
is Nature is what she holds the

Let us not search into the origin of this infamous custom, which was abolished by the Parliament of Paris; but rather unfold the affair which occasioned the decree of that Assembly. We love to see the motives, that determine mankind to shake off the yoke of error and prejudice.

April 2, 1653, Messire Rene de Cordouan, Chevalier, Marquis de Langey, aged 25 years, espoused Damoiselle Marie de Saint Simon de Courtomer, who was about thirteen or fourteen years old. The commencement of this marriage was fortunate. In the husband's absence, his lady shewed, by her letters, the impatience with which she awaited his return; and she always wrote to him with a tender affection, that seemed to reflect honour on conjugal society.

This perfect intelligence continued nearly four entire years; that is to say, till the year 1657, when the Dame de Langey accused her husband of impuissance. She brought her complaint before the Lieutenant Civil of the Chatelet, who named a jury to examine the parties. The jury made their search, and declared,

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that they had found both the  
her in that state which became  
d wife. The lady, de St. Si-  
late this report, pretended that,  
maid, it arose from the brutal  
impuissant, and the efforts of  
rile and furious, that omits no-  
itself. The Marquis de Lan-  
this reproach, demanded the  
which the Judge ordered. The

marriage was declared null by an arret of the 8th of February 1659, that condemned him to return the marriage-portion, &c. forbidding him also to contract any other marriage, and permitting the *Damoiselle de St. Simon* to direct her inclinations in any other manner, as she might find good and adviseable, being entirely at liberty to form a second engagement.

Next day after this sentence, the *Marquis de Langey* made his protestation before two Notaries, declaring that he did not acknowledge himself impuissant; and that, notwithstanding the prohibition to marry, he should conclude another contract of that nature, in such manner, and at such time, as he might judge proper....

The *Dame de St. Simon* contracted a marriage with *Messire Pierre de Caumont, Marquis de Boesle*; and three daughters were the fruit of this engagement.

In the mean time, the *Marquis de Langey* married with *Demoiselle Diane de Montault de Navaille*; and the consequence of this marriage was, the birth of seven children.

IN THE CONGRESS

the Marquise de Boesle died, after testament before a Notary, contained the following clause. ' The testatrix desires that no process should be instituted between her and the Cordouan, Marquis de Lanby, by accommodation \*; and she desires, according to the advice of the Advocate of the Parliament, that her wishes should be followed, point for point, without in-

left by the deceased Marquise de Boesle, *clearly shewed, that she had imposed on Justice, when, in 1659, she permitted her marriage to be annulled.*

The public Administrations profited by this occasion, to demand the abolition of the *inutile and infamous proof of the Congress*. In consequence of which, by an arret of February 18, 1767, the Court, *doing right to the demand of the King's Attorney General\*, forbade all Judges, and even Officials, thenceforth to command the proof of Congress, in conjugal causes†.*

\* M. de Lamoignon.

† This infamous custom had, several times before, raised the indignation of enlightened civilians. Anne Robert, one of the most celebrated advocates of his time, undertook, one day, while pleading in a cause of impuissance, that had been carried by appeal before the Parliament of Paris, without any fear for the displeasure of that famous Assembly, to represent with abundant licence the abomination of the Congress, and the visit which they had ordered. In a book, whose dedication the far-famed Achille de Harlai accepted, the horror of this abuse is depicted with infinite force. See *les Anecdotes de Médecine*, Part I. Anecdote XXXVIII.



IN THE CONGRESS.

ent some of the motives that  
gulation, after the pleadings of  
D.

ever point of view we behold  
ie name of which cannot be  
out a blush, all concurs in pro-  
e to posterity.

ameful practice is new, and un-

ven relations; and, in the last extremity, an inspection of the persons. The laws demand nothing more, and speak not, in any manner, of the Congress. Why, then, shall we suffer it, under pretext of a fantastical and inconsiderate custom, that alone derived its origin from fury, effrontery, and a species of phrensy caused by despair? It is in this strain that all the authors speak, who have treated on the matter; as, Vincent Tagereau, Peleus, Anne Robert, and principally Antoine Hotman, a famous Advocate of the Parliament of Paris, at the end of the sixteenth century, who assures us that this infamous practice was only established four years before the time when he wrote. It has always been unknown to other nations\*; how, then, could it have been introduced into France? How could men place next to a code of sacred and judicious laws, a custom so contrary to good morals, and even truth?

2. This monstrous error was brought into repute by a vain and indiscreet curiosity, to which human wisdom permits itself to be carried. It will always put forth its lights....

\* See the Note, page 256.

and,

and, so to speak, overpower Nature in the abysses where she lies entrenched....

3. The Congress is not only a shameful tentative in itself, but, moreover, uncertain in its effects. The action, which it has for its object, will not be commanded\*; and is no slave to the edict of the Pretor: it is essentially free, capricious, an enemy of broad day, of witnesses, and of those many controulers, whose view is sufficient to discompose the verity of its operations: it seeks darkness and secrecy, the intelligence of two persons, and the concert of two souls in perfect unison. If, on this occasion, men were found hardy enough

\* On what foundation, then, says M. de Buffon, do these laws rest, so little considered in principle, and so dishonestly carried into execution? How can the Congress be commanded by men, that ought to know themselves, and to be conscious that nothing depends less on them than the action of those parts; by men, who cannot be ignorant that every emotion of the soul, and principally shame, is contrary to this state, and that alone the publicity and the preparation attending this proof was more than sufficient to destroy the probability of success? *Hist. Nat.* tome IV.

to

to disregard every thing before spectators, who were appointed to view them; nor who feared the sun by which they were lighted; it was certainly through the aid of false reason, and a species of philosophy that has retained the name of cynical, for marking to us the irregularity of its maxims, that are also as pernicious as those which men would authorise by the Congress. This infamous usage must always disconcert every man, who possesses any remains of decorum and modesty; and husbands the most puissant, in a state of liberty wherein Nature suffers no constraint, would frequently sink under a trial, as humiliating for humanity as contrary to reason and every sentiment which is inseparably connected with virtue. The present cause furnishes a clear example in the person of the Marquis de Langey. Persuaded of his powers, of which he had an internal conviction, that nobleman demanded the Congress himself: he failed; his marriage was declared null; and he was prohibited from contracting another. He protested against that interdiction; re-married\*; and became the father

\* The Marquis de Langey met with no obstacles in contracting a second marriage; because, having presented

ON THE CONGRESS.

en, while the virtue of their  
ed beyond all suspicion. What  
it for the Court! What per-  
the minds of the Magistrates!  
nd precipices did the first step  
a series of events, that seemed,  
be regulated by reason and  
children of the Marquis de  
fe of the Marquis de Langey,  
ed in a certain point of view,

after it. The Officials have imagined, that a simple examination of the husband and wife was no sufficient proof, unless they were afterwards compelled to consummate the marriage in presence of physicians and various other witnesses.

But, if they had properly weighed the sentiments of Hinemar, archbishop of Rheims, who, in his time, was one of the most enlightened characters belonging to the French Church, far from practising this new manner to ascertain impuissance, they would even have taken no cognizance of these causes, whose object so little accorded with the decency of their office. What is there, indeed, said this Prelate, more repugnant to sacerdotal holiness, than these impure and shameful questions, wherein are canvassed all the most secret matters that occur between husband and wife? It is not enough that a priest has the heart pure; his ears must likewise be chaste: and how can he have knowledge of matters, respecting which his duty requires ignorance? We also see, by all the laws of the Christian Emperors, that these disputes were formerly never brought before the Ecclesiastical Judges; and though they have  
been

ON THE CONGRESS.

in some convocations, the same  
however partly composed of se-  
culars declared that they would not take  
all marriage causes, but refer  
to *laicos*; principally when they  
said before them which resembled

have banished, then, in good  
famous name Congress from all the

After having perused this, is there not cause for astonishment when we find the following addition made to the *Tableau de l'Amour Conjugal*, revised, corrected, and augmented, as printed at London 1763?

‘ It is no point,’ says the corrector of Venette, in speaking of the Congress; ‘ it is no point contrary to modesty, in conforming ourselves to what the laws ordain, that religion permits, and that is authorised by custom. Thus, it is not shameful for a man to exhibit the signs of puissance, nor the obliging a woman, after like manner, to let herself be seen. .... The idea which we figure of the Congress, augments its horror. We believe that the married pair are exposed to this trial in the presence of witnesses. See here, however, the mode practised by the Congress. — The man and the woman find themselves in a closely-shut bed; though midwives stay in the chamber, to serve as witnesses ... but, except this, all occurs between four curtains. When a sufficient time has expired. .... the woman is examined by the matrons, in order, consistently with the rules of their art, to reconnoitre the  
‘ vestiges



‘ vestiges of consummation, if it has taken  
 ‘ place. Thus are all procedures on this sub-  
 ‘ ject, not only permitted, but even command-  
 ‘ ed, by sacred decrees.’

If this passage wanted refutation; and if I had not imposed on myself a law to spare the blushes of my readers; I could adduce several circumstances, relating to some of these abominable proofs, which the liberty of this age has permitted many surgeons to deposit in their writings. It would then be seen, whether the physicians, the surgeons, and, above all, the matrons, were always exactly separated from the man and the woman, whose approaches it was their duty to inspect! We should see a celebrated *accoucheur* struggling against a midwife, who, on observing the fruitless efforts of a husband, would, by an excessive zeal, absolutely put it out of his power ever to deceive a female. In fine, we should see horrors which ought to be buried in oblivion. For the remainder, Venette forcibly laments those reasons that introduced the Congress. But why did the person who revised the Work of that Physician, place therein the absurd addition which we have copied? An addition that formally contra-  
 dists

dists what precedes and follows it; and the inconsequence whereof is, perhaps, the least reprehensible.

The ancients were very averse to the admission of the infamous usage of a Congress, notwithstanding all with which we have to reproach them. In the midst of the debauches to which the people resigned themselves, at those periods when morality began to decline, we still recognise the respect that was imposed on conjugal engagements. It could not have been in the time of Cato, that the Romans admitted the Act which concealed the shame of unfortunate spouses.... the severe Cato, who deprived a Senator of his dignity for having embraced his wife in presence of his daughter\*! The Romans did not permit a newly-married man to approach his bride, the first time, except in the midst of darkness, that young consorts might learn the decency which should reign even in legitimate pleasures†. Pythagoras recommended to his fellow-citizens

\* Plutarch. Marriage Precepts, Book XXIX. of the Moral Works, Vol. II.

† Idem, the Roman Achievements.

ON THE CONGRESS.

was practised by several nations, illustrates with what precaution the conjugal act, in respect to has since obtained. This philosophy for confusing the incontinent in as the comforts had left their use it was not becoming to see the imprinted form.... where had slept by his wife\*.

from an infamous means, incompetent to ascertain the state of a man, as we have already exposed in this Chapter.

For the remainder, it is recommended to gentlemen of skill, to pronounce, with circumspection, their judgment on the condition of the parts which they have to examine. It is extremely difficult to decide on the strength or the weakness of a man, with relation to marriage, by viewing the exterior parts of generation. The absence of the testicles, for example, may impose on us, while, in certain individuals, they are contained in the abdomen; and, in which case, they can exercise their functions, as if more apparently situated. The inductions which we still draw from the part that essentially distinguishes the man, must be often unjust; and the observations which follow in the present Work, will demonstrate this in a very sensible manner.

ON STERILITY.

CHAP. VII.

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STERILITY.

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WE call that *Sterility* in women, which is named *Impuissance* in men. These denominations do not appear to me just. I shall therefore declare what I understand by Sterility, and wherein it differs from Impuissance.

By what I have elsewhere advanced, it has been seen, that impuissance is the state of a man, who, whether from a defect of conformation, or through any other cause, cannot render the conjugal devoir to his bride: in like manner, as often as we discover a man, of whom it would be useless to exact the two signs of virility, we may declare that man impuissant, and consequently sterile. A man may merit, nevertheless, this last quality, without being therefore incompetent to the consummation of marriage. How many persons enjoy, nearly during their whole lives, those pleasures attached to an union of the sexes, without producing, from the reiterated sacrifices offered to Love, those precious pledges, that render us immortal!

Q 3

I name

#### STERILITY.

ate Sterility, without apply-  
e to one of the two spouses  
it is their union alone that I  
pon the whole, incapable of  
ng, through defects that are  
on to two individuals ; but  
one and the other must re-  
en, primarily, unfructiferous  
stitute sterility. If the man  
will be sterile, as I have al-

susceptible of cure. We must actually suppose a man who enters the career of love with the talents given by Nature to all men, for tasting the niceties attached to the re-production of his likeness. We must further suppose this man united in heart to the woman destined as his wife, enjoying the rights given to him by marriage, intoxicated in the arms of voluptuousness, and lamenting the unfruitful enjoyments, from whence nothing will proceed, to sweeten recollection. A situation so grievous, merits the physician's attention. By indicating to men the means of regeneration, we become serviceable to the age in which we live, and to posterity; and never will France forget, that Henry the Second would have died, without leaving any successor behind him, if he had not applied to the celebrated Fernel\*.

\* Henry II. having espoused the Dutchess d'Urbain, her marriage proved sterile during ten years, to the great regret of Henry her consort, who was on the point of repudiating her. In consequence of the King's impatience, Jean Feruel, a physician of Picardy, was summoned to Court, for the purpose of administering advice and assistance to the Queen. Being arrived, says Dupleix, the Prince demanded of him, laughing, " Shall you, truly, be able to make

Q 4

' children



ON STERILITY.

ning desire to leave individuals not less engraven in the heart of man in that of Kings. The in-champaign lands, who instructs the management of the plough, gives him for inheritance a cottage, and vigour, tastes the same delirious love, as he who ornaments his children with those brilliant bounties influence and authority.

appear, the man and the woman must endeavour to discover the causes of their incapacity to generation. The repetitions of pleasure must be less frequent, in order to give the feminal liquor the time necessary for its perfection. We know that it ceases to be prolific, when the desire of enjoyment too frequently interrupts the organs which filtrate and prepare this liquor: it is deprived of those vivific spirits from whence all its energy is derived; the muscles destined to extend the active resorts, on which depend the success of ejaculation, empty themselves, at most, with weakness, in comparison of what is required of them; and the precious depository which it must transmit to the field appropriated by Nature to generation, cannot be conveyed with that impulsive force which distinguishes the robust man from the man who is weakened by excessive enjoyments.

Sterility caused by transitory excess, is easily cured; and moderation will be found the most excellent remedy. A young man inutely fatigued himself by extreme consummations: excited to pleasure by a considerable present which the parents of his bride had promised him, if she,

ILITY.

me, announced signs of  
mother, his amorous ex-  
an object of calculation  
oughts without intermission.  
the success of his multiplied  
d that his wife was sterile;  
e of some sage counsel, he  
welve days: his strength was  
turning home, he proved that  
*always injurious*.\*

use of sterility arises in the vio-  
ce that agitate spouses.

no reiterated approaches; while, for the most part, they are abundantly more tranquil in their enjoyments than men\*. These, abandoning themselves too much to the rambles of imagination, permit their *volatile* pleasures to evaporate: the companion, who must be a partaker of them, begins to deliver herself up to the same transports, as the man regrets those which are past; new efforts hurry him again to voluptuousness, and he presses the delicious instant..... It is in vain! The harmony is interrupted, pleasure flutters, and passes over from the one to the other. If they do not learn to fix its course; if the fortunate signal that announces voluptuousness, be not pointedly observed by the two spouses; if love does not cover them, at the same instant, with his wings; they may fear to see their marriage sterile: nevertheless, this misfortune does not

\* I mean solely the moment of copulation, that, in animals, occurs with an abundance of *sang-froid*, if we may judge by their exterior. The preludes, in nearly all the species, are horrible combats; during which every male strives to obtain possession of the female who is the object of his desires.

always

ON STERILITY.

n, as I shall shew in another

onvenience may be remedied with  
it is once discovered. Modera-  
ard to love, in persons of a ple-  
in those of a bilious, temperament,  
ices to render fertile those unions  
otherwise, nothing would result  
ous pleasures. In speaking of the

Marriage between persons of a plethoric temperament is rarely infertile; unless when some particular obstacle opposes the design of Nature. We have observed, that men of this constitution, naturally gay and inclined to pleasure, render prolific women who, before, never had any children by spouses of a bilious temperament. In short, I should prefer the plethoric man to others, in all cases where there is reason to apprehend sterility on the part of the woman. His physical talents are not so eminent as those of the bilious constitution; but he supplies this by *nothings*, on which often depend the success of embraces. A phlegmatic or pituitous female cannot, it has been said, fall into better hands than those of a bilious or even melancholic man, if it be wished that she should become fruitful: the frigidity of her constitution would render her inutile in the arms of a man whose temperament happens to be phlegmatic\*. Nevertheless, I here like-  
wife

\* If the convenience of ranks and fortunes, did not nearly form all marriages, and individuals were only occupied with their happiness, they would be better matched. ' Love goes not for any-thing in  
' marriages

#### ON STERILITY.

preference to a plethoric man, and confidence, and which experience justified, in his physical and with relation to love. I cannot better understood, than by the  
ogue.

took pleasure on seeing, in his  
ion of the most curious plants.  
here two, of the same species,

first produced flowers. We may judge of their activity in the examination of what was most serviceable for the plants committed to their care, and to which so precious a blessing was attached. An Indian, vivid, impatient, and robust, had the management of one; the other fell to the lot of an European, not less lively, but not so impatient, and whose want of strength was compensated by his address. The Indian never quitted the plant that was confided to him: every moment brought new labour; he amply besprinkled; nothing was spared.... The little plant, fatigued, was continually transported from one place to another: here was the Sun too hot, there blew the wind too strong; all was lost! The plant perished! And the water and the labour!..... The European, on the contrary, seemed less occupied than his companion; but, in the mean time, neglected nothing; he knew how to direct his care, and attended principally to those circumstances which rendered it necessary. Begun the heat to communicate itself to his little plant, 'My Indian companion,' said he, laughing, 'has already refreshed the roots of his pupil, and is busy in conveying it to the shadow..... The poor innocent! I am  
' sorry



ON STERILITY.

but he will fail. He understands the laws of Nature; it is to fertilise the earth, and by no means to multiply the men which are spread

When the plants that vegetate by the heat, announce to man their need of water, seems not expecting still a greater degree of heat she commands the storm? To serve, that, ere the vegetables

application to the precept. He likewise saw, in a little time, the plant which was confided to him, develope and spread its branches; their extremities were ornamented with young buds, that quickly changed into sparkling blossoms, whose birth must procure the enlargement of him by whom they were hatched. Thus was it not situated with the plant which the Indian cultivated; he bestowed on it his care with too much ardour. The smallest change which he thought was perceivable in the plant, seemed to him a pressing want, that he must immediately satisfy. Nevertheless, it died not from thence, if we do not name the state of a being deadly, when it is impossible that he can leave any individuals of his species.

By observing the precautions indicated, in speaking of the Temperaments\*, and what has just been noticed, I will undertake to assert, that, where no disparate unions are contracted, we may in some sort be confident of leaving children, who will perpetuate the existence of the authors of their days. But

\* Chap. I. of this Volume.

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Who had the misfortune to contract sterile unions, must not despair of marriages fertile, provided they have already been prescribed. It is nearly impossible to alter the primitive constitution of individuals; nevertheless, soften it with respect to that of which mention has been made, and the means to attain this object be sought for in the nature of the most fertile. The

mustard, asparagus, artichoke, celery, cabbage, &c are extremely serviceable to persons of a plethoric temperament. They must, principally, be mindful that transpiration has an unmolested passage; its suppression being followed by serious accidents.

While the indicated regimen is strictly observed, attention must be given to occupations that are relative thereto, and which will not a little contribute to support the physical qualities of a plethoric man. He must avoid resigning himself to excessive dissipations; for, being sufficiently impelled to pleasure, he must not seek to augment the propensity which he has to it. His books must, of consequence, be chosen. He must reject those which may become dangerous by exciting the imagination to pleasure: the vivacity of the plethoric man communicates, with astonishing facility, the slightest impression to the senses; and persons of this temperament voluntarily yield to the titillations which agitate them.

Bilious men must, at their repasts, prefer to other aliments those that relax the too great tightness of the fibres, and that are humectant,

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refreshing,

ON STERILITY.

enifying. The regimen proper to the sanguine temperament, is also adapted to this constitution: their stomach is strong, and nothing to them is more contrary.

Summer is the time when they should principally watch over their health, and avoid cold, visciduous drinks, hot aliments, sea-baths, &c. putrefaction, &c. They may be cured of the entrails, and constipation, by fasting, some mornings, some

ment: (we have seen that this constitution is no other than an acquired state, since it only declares itself at the age of virility): abstinence, too warm an air, all fumous liquors and wine, long studying, violent exercises, and vivid and strong passions, are prejudicial to melancholic persons. The most serviceable regimen is that capable of introducing into the blood a sufficient liquid, to penetrate those parts of it which adhere too closely together. Fermented bread, the flesh of herbaceous animals, and young fowls, must form the basis of this regimen: pot-herbs must serve as the seasoning; and to which may be sometimes united, light aromatics, as I have already observed in the Chapter on Impuissance.

Persons of a melancholic constitution must, as those preceding, search for what may unbend the imagination: airy recreations, music, and tranquil pleasures, are recommended to them: they must remain as little as possible in their apartments; for the immediate contact of the exterior air, and moderate exercise, will be so much the more salutary, as it often diverts the imagination, and fortifies the organs.

#### ON STERILITY.

ious or phlegmatic constitution  
defective nature; and demands,  
sickness, those remedies which  
the machine: in a state of health,  
his description can enjoy it, the  
all up the same indications. All  
deficcative should be preferred,  
ulations and restrictions as pru-  
te. Pituitous men must respire  
make moderate use of fermented

are obliged to live by the work of their hands. Since, also, the pituitous are less fruitful than other men, it is easy to say why population is not so abundant by persons in the great world, who lead a sedentary and indolent life, as among the inhabitants of champaign situations and inconsiderable cities.

A celebrated physician of the Faculty of Paris, as well known by the talents that distinguish him in the art of restoring to health, as by a persuasive eloquence that attracts to his Lectures a prodigious concourse of auditors, seems, in the sage lessons which he gives on Physiology, to have a sort of confidence in the phlegmatic man, relatively to generation. The reason given by this learned Academician is, if I recollect aright, that men of the temperament in question, unexcited by the force of their imagination, do not resign themselves to love, or rather, speaking strictly, do not satisfy their physical wants, except when the seminal liquor is in so great a quantity as to press their determination: that, consequently, this liquor has been obliged to undergo, during its continuance in the spermatie organs, the preparations necessary for becoming prolific. This assertion,

R 4

perhaps,



N STERILITY.

from the system of Hippo-  
tion, for which M. Petit has  
ilection\*. However it may  
not to say, even admitting  
M. Petit, that, if the man of  
titution has any talent for the  
the species, he can rarely  
asion to develop it, for the  
ve been elsewhere adduced †.  
l, that these talents must be  
an who, born with abundant

enabled to avail himself of the means previously proposed for alleviating the defects that constitute sterility, and that essentially depend on the constitution of each individual. The qualities that constitute the primitive temperaments, not being always alone found to dominate in the same subject, from thence result those combinations that modify the temperaments in different manners. Persons who find themselves in this case, must study the mixture of these qualities, which demand some alteration in the regimen. For example, the plethoric temperament sometimes unites with the melancholic, and the pituitous with the bilious, and, when this happens, the regimens of these two constitutions must be proportioned.

Among the aliments prescribed in the means to render marriages fertile, through the correction of some constitutions, I placed two drinks, coffee and chocolate, regarded by some persons, particularly the first, as little adapted to answer the expectations which we propose in them. With respect to chocolate, it is a nourishment that promptly repairs and fortifies. It contributes, by these two qualities, to fructify the pleasures of marriage; and is principally serviceable

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egmatic persons, who stand in  
lives.

physician \*, having a phthical  
s reduced to a pitiable condition,  
in the use of chocolate; in  
which, he perfectly recovered  
but, what demonstrates the  
men, opposed to sterility, is, that  
e, in order to humour her hus-

der it insupportable and prejudicial to all persons who are inflamed, and whose blood is agitated. We must likewise observe, that it is the same with this aliment as with several others; we must not habituate ourselves too strongly to it, with the view of experiencing its good effects; while, through custom, it becomes nearly indifferent.

I shall not detail all that has been advanced for and against coffee: to accomplish such a design, entire volumes would be necessary. The beverage which we make with this berry, is, according to many physicians, a certain preservative against several diseases; and, according to others, it ought to be entirely banished from Europe. In 1695, a thesis was defended, in the Schools of Medicine at Paris, which went to prove, that the diurnal use of coffee rendered men and women incapable of generation. It were to be wished, that this beverage was not so generally used; but I do not believe that we can, rigorously, attribute to coffee the depopulation which has been observed in Europe since it came into vogue. M. Henquet, in his *Traité des Dispenses du Carême*, relates the following occurrence, to prove the influence  
of

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the propagation of the species. Persia, seeing some men striving hence to throw a horse to the knowing for what purpose, asked thus giving themselves, and the trouble. The officers courted the Princess to understand, that purpose of making him a gelding. 'effery fatigue!' answered she. 'ly give him coffee.' She pre-

has added, demonstrate that we must not always draw general consequences from a particular case. Could any one dare maintain, that coffee is a vomit, because Boyle saw a man to whom this infusion served as a forcible emetic?

‘ The use of coffee,’ says Stenzel, ‘ far from weakening the power of those who have a vivid and robust temperament, and whose parts of generation are in a good state, tends, on the contrary, to excite them to love. It produces opposite effects in weak persons, who abound with phlegm; who have an abundance of superfluous terrestrial particles; and whose organs of generation are in a languishing state. Of this number was Mahmud Kafir, king of Persia, who, being also a great coffee-drinker, found himself incapable of paying the conjugal devoirs\*.’

I do not pretend, as I have said before, to demonstrate that the abuse which is situated in an excessive use of coffee, draws after it no inconveniences. I am conscious that cele-

\* Toxicologia of Stenzel. See *Di&. de Méd.* art. COFFEE.

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\* have spoken of serious may occasion; but it is sufficient beverage, when drunk rather than custom, and moderately stomach, renders the memory more vivid, and produces cheer- know that, in several alliances, d by a sort of lethargic melan- ses the union of circumstances ity depends: a beverage, there-

violent agitation, because it conducts them towards love with too great a degree of ardour\*.

‘ O thou! that, on a capacious chest, bearest  
 ‘ a chin with triple stories, and draggest along a  
 ‘ monstrous corpulence! if thy health be estimable, make use of this liquor, full of fire:  
 ‘ it will concoct that pernicious mass of humours that weighs thee down; excite in thy  
 ‘ whole body an abundant transpiration; and,  
 ‘ after some time, thou shalt see thy grossness  
 ‘ and thy belly diminish; thou wilt be delivered  
 ‘ of a most uneasy load †.’

Excessive corpulence sometimes opposes generation; and even the act from whence it must result. Under this last circumstance, the man and the woman are neither impuissant

\* Women, more particularly when pregnant, must be very circumspect in the use of coffee; for it may cause hemorrhages, from whence abortions too frequently result. The abuse of this liquor weakens the nerves; and, in such a state, the least illness, and even a delivery, present terrific symptoms, which delicate females are scarcely able to resist.

† Translation of M. l'Abbé Maffieu's Poem on Coffee. See the *Journal Economique*, July 1756.

nor



#### ON STERILITY.

nevertheless, cannot consummate. If the impediment arises from the female's part, she must coincide with the husband's demand of her compliance, by desiring to have children.

In the discharge of the duty of spouses, we may sometimes find a situation which appears, in the first view, to be the most commodious. Reliance is often placed on this indulgence, when the

luptuousness, than to multiply the sacrifices which he demands, banishes from his mysteries all that can disgust modesty and decency; for both are inseparably attached thereto, in spite of what cynics may advance.

All postures that tend to scatter the fruits which we may reasonably expect from enjoyment, are contrary to the laws of Nature; and all those which remove the obstacles that oppose conception, must be admitted according to the exigency of the case.

The fantastical taste of some men, who, standing, celebrate the mysteries of Love, necessarily renders sterile the union of the sexes. We have a few observations, which prove that this manner of joining has sometimes succeeded; but these cases are so rare, that they less demonstrate the possibility of conception in that troublesome and constrained attitude\*, than the for-

\* The authors who have left us their observations on this subject, also remarked, that, on pregnancy, a delivery nearly always succeeded contrary to Nature, through which the mother and infant were exposed to the most imminent danger. See *Observations de Mariceau sur les Accouchemens*.

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cible

severe pain in the reins, and an atrophy or deficcation of the thighs and legs, joined to a paralysis of those parts ; which seemed to be a consequence of the attitude wherein he had delivered himself over to his foul voluptuousness. He died, after being six months confined to his bed, in a condition equally proper to inspire pity and horror.

Is not this example sufficient to deter from that manœuvre persons who, by mis-placed vanity, make a glory of exhibiting their strength through means that may produce such dreadful consequences?

Among the other attitudes wherein the man and the woman unite, those must be rejected, if we would not oppose generation, which keep the parts from each other that cannot too closely approach: as, when the woman—instead of voluptuously expecting, between the arms of her husband, his overwhelming caresses—leaps above those pleasures, by seizing a place to which she is not destined; and thus subverts the natural order of things. Voluptuousness may smile at the sight of this metamorphosis; but Hymen has no reason to applaud the com-

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A man who permits his functions to

ives of spouses, who sacrifice to  
ude that announces indolence  
e frequently not more fortunate.  
ould't render the day witness  
s! abandon the incommodious  
out opposing your caresses, will  
vivid! Love forms a throne

If nearly all animals multiply their species in an opposite posture, it is that they, *strictly* speaking, more attached to pleasure, are incapable of enjoyment otherwise than by the organ that conjoins them together; imagination having little share in their endearments.

Very different from the animals, man tastes his happiness through all the senses: the pulsation of his heart gives the signal of pleasure to all parts of his body; his numberless kisses of fire call on voluptuousness, which sees his eyes colour with roses the lilies of the spouse who palpitates in his arms.... He already enjoys before enjoyment!.... He delivers himself, in fine, to the whole extension of his transports, when Love, closing the eye-lids of her by whom they were excited, announces that they will open to him the sources of pleasure. What situation can be preferable to that which unites all the accessories of voluptuousness? I see nothing, in all those invented by debau-

that this excrescence does not change, in any respect, the laws of Nature for the human species. See further on this subject, *Recherches Philosophiques sur les Américaines*, by M. de P\*\*\*, Part IV. sect. IV.

*in maturity.*  
to a brutal and fatiguing enjoyment,  
which is, perhaps, the least incon-

would render their embraces  
than those be found that would  
) must not, so far as it is pos-  
sible, the general law. I say, so  
; for the union of an extreme-  
man to a disproportioned man,

mother or infant, when pregnancy opposes itself to the ordinary situation\*.

One cause of sterility, which is more common than people in general suppose, is the state of the prepuce in certain subjects. A vigorous man favours pleasure, in making his consort a partaker of it, and yet cannot so far succeed as to render her fertile, because the extremity of the penis [the gland] is covered by the prepuce. This inconvenience, which Surgeons name *phymosis*, is not always sufficiently considerable for requiring the assistance of art; but it is, nevertheless, enough for opposing itself frequently to generation. A certain man was married ten years; and, during that time, could not procure himself a successor: fatigued, at length, by the continual pleasantries with which he was assailed, he resolved to occupy himself

\* In America—the men have never any knowledge of women whom they suspect to be pregnant: and this is probably one of the reasons why they give birth to so few misformed and disfigured children, the multiplication of whom proceeds, more than we may imagine, from a brutal incontinence. *Recherches Philosophiques sur les Américaines*, Part I.

seriously with the care of imposing silence on his friends. After some consultations, he perceived that the obstacle to the fecundity of his marriage would be destroyed through means of some precautions which he could employ with ease when he embraced his wife. [ It is not difficult to imagine the measure which should be pursued in a similar case.] The prepuce did not cover the gland so narrowly, as to prevent him from employing these precautions. This expedient succeeded; and the title of Father amply indemnified him for the little restraint to which he submitted while sharing the transports of his spouse.

I have said that this obstacle to generation was more common than is generally supposed; and Surgeons can confirm what I advance, by many observations which are relative to this subject, and to which they do not commonly pay any great attention, because few men possess a proper knowledge of these objects.

We ought not to decide on the sterility of unions between spouses, and thus discourage them, because the parts which operate in these unions do not appear to have the proportions which



which they suppose to be necessary in them for generation. We shall shew, in the following Volume, in speaking of the parts which distinguish the sexes, that the membrane named *hymen*, and which is very seldom rencountered, sometimes offers an obstacle to fecundity, since it even opposes the act from which generation results. This obstacle may be removed by a chirurgical operation, several examples of which have occurred in practice\*. The smallness of the distinctive part of the man is not always an impediment to fecundity; for we have seen persons, deprived by accident of a part of the penis, who nevertheless rendered their marriage fertile. These cases are very rare; but it is sufficient that the thing has happened, as from thence we have a right to expect that it may again occur†.

\* See Chapters III. and V. of the second Volume.

† For these inconveniences, little more can be offered than the general precepts which we have given. It is, that spouses reunite their efforts to make the obstacles disappear, and that all depends on the good intelligence which they maintain; but that they particularly guard against having recourse to the violent means of which we have spoken in the fourth Chapter, and avoid imitating the American women, who, according to the account of America Vesputius, made

wherein imagination shares more abundantly than the senses; and, as it is not the first which fertilises the conjunction, we need by no means wonder if the languid transports of lovers are voluntarily sterile.

We have seen, hitherto, that the causes of infertility in marriage are often of such a nature, that they may be removed: but there are others, more rebellious, as having their seat in the mass of humours; for instance, when derived from a particular vice, through which they become unnatural, corrupted, and infectious\*. These diseases belong to the jurisdiction of Médecine; and I believe that we must rather bestow attention on the essential complaint, than the cure of sterility, which would be ineffectually attempted, and that will otherwise cease when the principal cause is removed.

\* Accidents which accompany the venereal disease, may sometimes render us incompetent to generation: the gonorrhea, the whites, and diseases that attack the parts of either sex, which are symptoms of venereal vices, frequently produce this effect; as well as the King's evil, scurvy, &c.

Too

sterility is, the abuse which we make of strong liquors; and it is to be feared, that, without a remedy of this evil, the effects will be more sensibly felt.

Persons who are sterile through uncommon bulkiness, must not lose blood, except in cases of absolute necessity, (and, to ascertain that necessity, a physician should always be consulted): reiterated purgations, and the use of ferruginous waters, are here extremely serviceable; but, as we have previously observed, it is exercise, and a dissipation of humours, that will concur, with the most celerity, to cure this disease.

After the purgations, and the use of ferruginous waters, among which we give the preference to those of Passy and Forges, the following remedy may be advantageously employed.—

*strong.* We know that the use of these beverages does not always produce impuissance; but causes it not sufficient disorder when it scatters sterility on marriages?

Take

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ounce of ox-marrow,  
yolks of eggs;  
l together, and add thereto,  
is of amber-gris,  
f ginger;  
a plate, on a chafing-dish, and let  
istence of an omelet.

be eaten entirely up, in the  
, and drinking thereon a glafs  
nary wine; all which is to be

possessing requisite knowledge, make use of all recipes which they encounter, either for themselves or for others. Indeed, those who employ amber-gris on the authority of an estimable book, and enjoying a reputation that entitles it to the greater regard, are not obliged to know the doses to which the substances have been restrained, that he uses. He may be ignorant, that M. Lemeris has fixed the dose of amber which may be given, to four grains, or something more\*; and that, if some physicians have imagined this dose ought to be augmented, it is when required by circumstances, and that they were thereto induced with a view of repressing the too active effects of the amber, if it had been necessary†. The Orientals, who are habituated to amber-gris, and who employ it with so much the more ardour, from a persuasion that this substance singularly retards

\* See *la Chymie de l'Emeri*, Part I. chap. XXII. and *le Traité des Drogues*, by the same author, at the word AMBRA.

† See *la Matière Médicale* of M. Geoffroy, &c. *le Manuel du Chirurgien*, or in the *Pharmacie Chirurgicale*, at the end of the first Volume, where the dose of amber for adults is limited to three grains.

death,

‘from half a grain—,’ &c.\* It is, then, in these diseases, where a physician may pass over the ordinary doses; but there is no physician who can thus act, if the circumstances do not absolutely demand it. By recollecting what has been said, after M. Sauvages, on the action of medicaments, in speaking of opium, we shall be convinced, that such a substance given successfully to such a man, will, administered to another, produce the most dreadful consequences; or even to the first, if the same circumstances no longer exist. I conceived it my duty to dwell a little on this object, because some persons believe, that the use of amber, even to an excessive dose, is a matter of indifference with regard to health. We attach ourselves, as much as possible, to the destruction of prejudices that meet our notice; their remains are yet too evident among men.

Baths, of which I have already spoken in the Chapter on Impuissance, also concur to banish sterility in persons who are too gross, and therefore extremely delicate. Bathing supplies the defect of exercise in some climates.

\* *Dictionnaire de Chymie*, at the word AMBRE.

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is dispensed with in time of prayer; but the bath is an essential duty, prescribed by their religion, and from which they cannot possibly depart\*.

The bad effects produced by baths, depend likewise on the qualities of the water, and the time of remaining in it†. If the water is warm, it occasions syncope, vomitings, vertigos, cardialgies, &c. Besides, the Turkish women continue a long time in the bath, where they are obliged to hold their toilette: they are repeatedly combed and laved, and their hair is tastefully braided. Independent of the time which this demands, the women bath with their children, and repeat, to them, the same ceremonies. The men, who scarcely enter the bath, lave themselves, and again retire, experience its good effects, without being exposed,

which they even recommence on hearing the cry of a pig; if a dog approaches them while bathing, &c. &c. See the *Dictionnaire Encyclopédique*, at the word ABLUTION.

\* There is not a Turkish village with a little mosque, or there is also a public bath.

† See *Observations sur les Turcs*, by Porter, Part II. chap. XIII.

beds, and drink the most forcible cordia's. In this manner we destroy, in an instant, the good effects of the remedy employed, and hatch the germ of various dangerous diseases; or, at least, man is exposed to pass his days in a state of languor, that renders him incapable of everything.

What I here advance, is by no means foreign to my object. When the celebrate philosophers exclaim, 'Fathers and mothers, plunge your children in the Styx!' we admire their declamations, but always follow the ancient manner of rearing. When skilful physicians arose, accompanied by reason and expe-

in the fire is thrown, till the large and inclining stone on their summit becomes red-hot. When those who would use the vapour-baths, whether men or women, are undressed, they spill on this stone hot or cold water, that rises in vapours, and disperses itself on the naked body. The atmosphere of the room, at this moment, resembles that of an oven or a sugar bake house. Several Frenchmen, who would make a trial of this Russian bath, assured me that they could not remain in it a single minute. See, for what accords with this subject, the *Voyage en Sibirie*, by M. l'Abbe Chappe d'Autroche. Vol. I. Part I.



Weak persons, who, for combating sterility, have recourse to warm baths, will experience the same inconvenience; particularly if, like the Russians, they do not endeavour, after using the bath, to re-establish the tone and elasticity of the fibres. The strength of the common porters at Constantinople, of which prodigies have been related, is acquired, and sustained, by the exercise which these men are obliged to take. Far would they be from this state, and never would their fibres resume the necessary degree of force, if, on instantly coming from the bath, they resigned themselves to effeminacy and indolence. In Russia, the common people, who in some respects conduct themselves with more prudence than those of the higher ranks, eat snow, or ice, when in the bath, while their body is entirely covered with sweat, which, by this means, becomes the more copious. 'When the Mougik \*,' says M. Clerc, 'has sweated according to his desire, he comes

lances the advantages and disadvantages which may from thence result, according to climate, manners, and the constitution of individuals.

\* This is the generical name which, in Russia, signifies subject, or slave.

STERILITY,

from the bath, with a fumid  
boiled lobster, and thus jumps  
that is always proximate to  
the ice of the winter opposes  
contents himself by sprink-  
, from head to foot, with  
from holes which are dug for  
After this ceremony, he puts  
a dress, and next proceeds to  
or two of very strong spirits

From this manner of acting, it results that the common men and women often escape, and also cure, a great number of diseases, by using the vapour baths, followed by the immersion in cold water; while the *beau monde* (we have before seen how they conduct themselves on coming from the bath) are subjected to fluxions, complaints in the throat, severe colds, catarrhs that often degenerate in asthma, or terminate in phthisic, relaxation and effeminacy of the flesh, and a gross bulkiness, that so facilely causes sterility. Nothing is more common than to see the head, the face, or the neck, of the Russian ladies enveloped in an handkerchief, and to hear them complain that their indispositions arise from a cold.

‘ It is good you know,’ says M. le Comte Algarotti, ‘ that the custom of the country [in  
 ‘ Russia] is, to take the children from an oven,  
 ‘ in which they are kept a certain time, and  
 ‘ then to throw them into cold water and ice.  
 ‘ In this manner they are fortified against the  
 ‘ heat and the frost, and rendered more invul-  
 ‘ nerable to the attacks of the seasons, than  
 ‘ Achilles to those of the lances and the ar-  
 ‘ rows..... Nevertheless, every soldier, be-  
 ‘ sides

among a people where the climate, and a part of the physical education, concurs to render them robust and indefatigable.

All that tends to render the body strong, in a yet tender age, makes, at mature years, vigorous combatants; and men so constituted, must be as excellent in the art of peopling the world, as in the horrible profession of destroying it. There is no probability that it will ever be necessary, in our climate, to harden mankind, very nearly in the same manner as we temper steel, through the means which the Russians employ: but, in moderating the expedients, and affording them to our actual constitution, should we not effect their recovery by little and little\*? At least, it would demand extraordinary accidents to occasion sterility in individuals who, from their birth, have

\* We must commence by the physical education; and the excellent books written on this object, announce that, since some years, it is become capital. Among these useful Works we may cite, Locke on the Education of Children, from whence excellent precepts have been drawn for treatises on education, since published. The Chapter on *l'Institution des Enfants*,

cording to the idea which our writer forms of the Patagonians, their education entirely consists in continual bodily exercises. ‘ Doctor,’ said he to Mr. Maty, ‘ have the people in England ‘ resolved on becoming Patagonians, in some-  
 ‘ wise? You plunge your children in the ‘ Thames.... But, there is something which ‘ surpasses this: I recollect that, in my journey ‘ through Italy, I rencountered, at Genoa, ‘ the commander of your fleet, Harrisson, who ‘ had the politeness to invite me on board his ‘ ship.... In the middle of our conversation, ‘ two children entered the apartment, hav-  
 ‘ ing aprons before them, and covered with ‘ sweat and tar, looking like swabbers: they ‘ came to salute the Commander, and this was ‘ with an air of confidence, and nearly of fa-  
 ‘ miliarity. I asked him, Who these pupils ‘ were? He answered: “ One is the ne-  
 ‘ phew of Admiral Hervey and my Lord Bristol, “ and the other belongs to me.” “ And what “ will be their first station?” “ That of seaman, “ and so on, till they arrive at the chief com-  
 ‘ mand.” They left us, in order to climb up ‘ the masts.\*

\* Letter to Doctor Maty, Secretary of the Royal Society at London, on the Patagonian Giants. This pamphlet,

‘ will\*.’ If it is necessary to stop the explosion of the fire of love, it must occur by demonstrating the destructive consequences which may follow, in a too tender age, as I have elsewhere observed. The ancient wrestlers abstained from the company of women, in order to be stronger and more valiant in the olympic and gymnastic games. ‘ The ancient Gauls,’ says Montaigne, also, ‘ esteemed it extremely ‘ reproachful to have had acquaintance with a ‘ woman before the age of twenty ; and singularly recommended men, who would fit themselves for war, long to conserve their pu- ‘ celage, because courage becomes effeminate ‘ and misapplicable by an indulgence in those ‘ familiarities common to the sexes.’

These men would also have formed a courageous nation, whom nothing could have resisted, if they had not degenerated by little and little, and delivered themselves to excessive debauchery, which is the offspring of luxury, and from whence are born the diseases and the infirmities that enfeeble empires, and derange

\* See Book I. Chap 15. *l’Institutions des enfans.*

treatise on *Air and Water*\*, Hippocrates has developed, in an admirable manner, the influence of these elements, particularly that which passes into the animal economy; and, after the observations of this great man, we may account for the sterility or fertility of a country, with respect to its situation.

The precepts given by the father of Medicine, to those who are destined to that science, should be known to all men who cherish their health. It would be wandering from the plan of my Work, to extract from the important article of which I speak, all which has more or less remoteness to my object: there are, nevertheless, some essential observations, which I will rapidly offer my readers. Hippocrates, in his observations, considered entire Nations; but we must, more particularly, combine individuals, when they become utile for the most part, in reference to the object of which I treat.

\* *Dict. de Méd.* art. AIR. We likewise find this precious piece in *l'Histoire Naturelle de l'homme malade*, tom. II. part iv. and those persons must acknowledge an obligation to that Author, who are unable to procure a Work so considerable as the *Didionnaire de Medecine*.

VOL. I.

U

After

protected against those of the north, is abundant in water; but that water is impure and ponderous.

This observation of Hippocrates is very frequently confirmed. Persons, obliged to remove, for some time, from the place of their habitation, and where they made use of the water mentioned by our immortal observer, have become fruitful as soon as they discontinued it.

Cities that have a bad exposition, and are provided with water from lakes and marshes, stand exposed to continual variations. If the summer be dry, the diseases there are of short duration; if the winter be cold, the men there, in the head, are very humid and full of pituite. .... *These men have little strength and vigour; they do not digest than with pain... the smallest excess incommodes them...* The women, there, are unhealthy, and subject to fluxions. *Many, through disease, and by no means through Nature, are rendered sterile, or miscarry.* The children, in those places, have asthmas, and fall into frequent convulsions..... When the men are passed the fiftieth year, they become



tribute, likewise, difficult deliveries to this water, and the hindrance which women experience when they would nourish their infants; the crudity and hardness of the water destroying the milk. Infancy, in these cities, continues a longer time than elsewhere; and puberty there is more tardy.

Cities turning to the east, are beyond comparison more healthy than those which turn to the north or the south; although the difference of situation should not exceed a furlong. The water, that receives the rays of the rising sun, can be no otherwise than exceedingly clear, very light, and of an agreeable flavour. It is purified by the first rays of the sun; and the air retains for a long time the impressions of the morning. There the men have a good and blooming colour, a clear and sound voice, and passions sufficiently moderate, *which is a grand point towards fecundity: the women, there, are also fecund*, and have a facile delivery.

But cities which look to the west, so as to be covered from the east winds, and receive no other than south and north winds; these cities, says Hippocrates, are necessarily un-

twelve persons in very good health, whose ages together made 993 years and 2 months\*. It is astonishing that, in such a small village, so many persons were found in an advanced age. It can only be attributed to the goodness of that position. The village lies close by the Maese, on a small hill, the aspect of which turns to the north, and at the foot of it is a little meadow, environed with beautiful plains, and removed from the woods.

What Hippocrates has hitherto said of the water, is found to be connected with his observations on the situation and the temperature of cities. He, in pursuance, again returns to his first object, which he has scarcely indicated. He examines what good and what evil must result from the use of waters, relatively to their properties.

The water of morasses and that of lakes, and in general all stagnant waters, must, in summer, be necessarily hot, thick, and stinking,

\* *Journ. Encyclop.* December 1768. These twelve persons were, three men and nine women.

Water the least prejudicial, is that which flows from high places and hills, and that have hardly a sandy earth; for they are soft and limpid, hot in winter, and cold in summer; which is a mark that their sources are very profound. But that, principally, must be preferred which has its course towards the east, and particularly towards the east in summer. All salt, acrid, and crude waters, are in general very unfit to drink.

We place in the last rank of waters, those which, in winter, flow towards the south, and between the east and west: but they are less dangerous in cold than in warm countries.

Persons whose body is hard, constipated, and disposed to inflammation, must use the softest and lightest water; and those who have a soft, humid, and pituitous body, must avail themselves of the most hard, crude, and somewhat saltish waters; for they consume that pituitie and that humidity.

All waters in which vegetables are boiled with facility, and that dissolve and penetrate the viands, consequently relax the body, and communicate

says Hippocrates; and the greatest part of our diseases spring from apparent causes, which we second rather than destroy.

We cannot refuse to believe, that the air and the water has a sensible action on the multiplication of the species, and that the differences which they produce are very remarkable. This is what Hippocrates has said, in considering the variation of seasons and that of soil. So is it precisely with men, if we regard them narrowly: in one, nature is the same as that of mountains, forests, and arid places; in another, she has resemblance to light and humid districts: here is she the same as the country which has meadows and morasses; and there we recognise nature in the plains and in bare and dry situations. The varieties of the seasons, that change the nature of things, are great and numerous; and the diversities which they occasion are by no means smaller.

Our observer, for proving to what point the temperature of climate influences the vigour, and of consequence the fertility, of men, exposes the reflections which instigated him to make his observations. Asia, says he, differs from

borders of the Phases, Hippocrates observes, that their country is marshy, hot, humid, and shaded. In all times, says he, **very** heavy rains fall there; and the inhabitants live in morasses, and build in middle of the waters. They seldom visit the cities, but wander about in little barks, which are made from the single trunk of a tree. They drink no other than warm and stagnant waters, that are corrupted by the sun, and thickened by rains. Even the Phase is nothing more than a dormant water; of all rivers, it is the most tranquil and the slowest. The fruits which these people eat, are blighted, imperfect, and without flavour; the excessive humidity will not permit them to reach their proper state of ripeness: and it is this humidity that renders the air of that climate very thick and gross. All which, joined together, is the reason that the inhabitants differ from other men in figure: *they are excessively large and horribly gross; they are pale and wan, as patients who have the jaundice; and, moreover, slow in labour.*

To the constitution of these Asiatics, Hippocrates opposes that of the Sauromatians; Europeans who live nearly close to the Palus Meotide.

Those people whom we call *Wanderers*, says Hippocrates, as having no houses, and living in carriages\*, remain in one place no longer than they can find forage; and when all is consumed, they decamp and go elsewhere. In these carriages the women live; and the men follow them on horseback, at the head of their flocks and their studs. *We find no nation that is more sterile, or whose animals are smaller in number and size.* All the men resemble each other; they are fat and flabby: their joints are relaxed, and drenched in humours, like their whole body. \* This mass of flesh, and this fatness, render them so much alike, that one man differs hardly in the least from another, nor one woman from the other. This in part arises also, says our immortal observer, because the seasons there being always equal, no physical changes occur, nor any alteration in the semen, unless through some disease, or some very violent and rare accident †.

\* These carriages have four or six wheels; they are covered with carpets, and made, as houses, in several stories. These moveable houses are drawn by two or three pair of oxen.

† Such is the situation of the country mentioned by Hippocrates, that the inhabitants there are continually

*being the most sterile of all people: the greatest part are even impuissant; acquit themselves of duties proper to the women; and speak in the same manner as that sex. They are called by a name expressive of effeminacy. When, in approaching their women, the signs of manhood no more appear, they doubt not of having offended the Gods, who, in revenge, have doomed them to feel these effects of their choler. They put on the female dress, and publicly avow their impuissance; live as women, and discharge all the appendant functions.*

We likewise find here this truth, established in all times and in all places, that the common rank is the part most healthy in a state for the multiplication of the species. The impuissance of which we speak, never attacks the poor: *the noble and the rich, says Hippocrates, are alone subjected thereto, because they always ride on horseback, or in a chaise; while the poor, on the contrary, go on foot.* He likewise observes, that *the colour and the hair of the Scythians are red; and that fecundity is not proper to temperaments of this nature.* With regard to the women, *their humidity and fatness opposes conception, by stopping the orifice of*

ON STERILITY.

Their slaves are of great utility charged with all the labour, and exercise, *they are very lean, and receive with a facility, of which they experience the happiness.* These are solely the too rapid delapidation of these climates.

of *Recherches sur les Améri-*  
s to have had no knowledge of



‘mer, when the transpiration is sensible\*.’ In fact, Practitioners may observe, that, in severe maladies, which attack those who are *red*, the developement of symptoms is attended very often with differences that are not remarked when the same diseases fall to the lot of other persons. It is principally in inflammatory diseases that we have had an opportunity of observing this. In admitting a sort of degeneration in the constitution of persons here alluded to, it would be very easy to say wherefore they, although ordinarily but little fecund, seem to be no less impelled to physical love. . . . We shall see, in the Chapter on the Influence of Marriage on Health, that it is certain maladies which, through circumstances, seemingly carry those who are therewith attacked, towards physical love: admitting here, then, a sort of derangement, an acridity if we will, in some fluids, we shall explicate how some persons no less robust and vigorous, are tormented with venereal irritations.

Through the force of his genius, Hippocrates was elevated above the superstitious ideas

\* *Recherches Philosophiques sur les Americains*, Part IV: sect. I.

stature and visage, which is caused by the frequent variation of seasons: indeed, they have long winters and insupportable summers; great rains, great droughts, and boisterous winds, that produce considerable changes; and these changes occasion the differences which we remark in generations; *for the semence is not always the same in the same man, it being quite otherwise in winter than summer, and during droughts and during rains.* From hence may be seen the reason why the Asiatics resemble each other more than the Europeans ... From thence, likewise, we find the cause of the difference in morals. All those who inhabit a mountainous, rude, very elevated, and very dry country, experience considerable changes; and, by consequence, *they are larger, more active, and more courageous;* and these sorts of temperaments cannot be otherwise than cruel and ferocious. But those who live in a low, sultry country, full of trees, more exposed to the hot than to the cold winds, and who have no other than warm water, are gross and flabby; they have black hair, incline even more to black than white, have less phlegm than bile, and they possess neither so much strength nor so much courage as the first, at least till habit

In all places where the earth is fat, soft, and aquatic; where the waters are so shallow, that it is warm in summer and cold in winter; and where the seasons are very temperate; the men are there *very flabby, cumbersome, without force, and without vigour*, and ordinarily very brutal: they love nothing better than sleep; are cowardice and sluggishness itself; and have neither spirit nor address for the cultivation of the arts.

But, principally, where the country is naked, open, and rude; where the rigours of the winter, and the ardours of summer, are felt; there shall we find thin and perfectly hairy men, who are *vigorous and robust*, vigilant and laborious, arrogant and opiniative, more ferocious than gentle, proper to the arts, and born for war; in a word, all that comes forth in any land, whatever it may be, partake of the qualities of the earth which produces it.

The immortal observations of Hippocrates, confirmed, for the greatest part, more than two thousand years, and which announce the Author's extensive knowledge, do not seem to be contradicted at the present day, than by those

ancient Romans, for example, from the weakest people in Italy, became the most robust, through the force of exercise and labour. They reverted towards their first weakness about the end of the Republic; but, notwithstanding this degeneration, Pliny informs us that, in the numbering which was made of the inhabitants of Rome, under the empire of Vespasian, a great many citizens were found, who had reached an extraordinary age, and, among them, two of an hundred and fifty years each. This phenomenon never appeared in modern Rome\*.

Notwithstanding these successive changes in the dominate constitution of the people; changes in which Nature has no share, if I may so express myself, and that are alone the work of men; it must be granted that, from the justness of the observations made by Hippocrates, conjectures may be drawn, on the sole aspect of a country, as to the sterility or fecundity of its inhabitants. The same observations likewise indicate the means to remedy sterility, by bestowing thereon a little attention; for the

\* See *les Abus de la Saignée*, &c. Paris 1759. sect. 65.

vations which we have exposed, are not to be viewed than as they are presented after Hippocrates, and that the *ground* has no influence on men than when considerable distances give place thereto. The different parts of a kingdom, a province, or even a city, occasion, according to their situation, changes in the beings which live there. Though France, for example, has no more than 240 leagues from west to east, and 225 from south to north, its provinces, to the number of thirty-eight, nearly all offer different productions; and we observe in the inhabitants, to survey the general character of the nation, very marked differences. 'All the world know the differences,' says M. l'Abbe Chappe, 'between the Gascons, the Normans, the Picardians, the Bretons, the Champaigners, and the inhabitants of Berry.... They are the sources of the nick-names which have been given to them\*.' But it is particularly on the organisation of individuals that the climate must have influence, before it can approach the understanding; and from this physical influence must result alterations, more

\* *Voyage en Sibirie*, tom. I. page 217.

‘ of speaking, their more or less vivacity, and  
‘ even the colour of their skin \*.’

There is a sort of sterility that cannot be cured otherwise than by removing from the ordinary place of habitation, although the air respired and the water drank there, have no one bad quality. . . This has its cause in a kind of inaction and indolence of the man and the woman, since travelling serves to render their embraces fecund. A thousand examples prove the verity of what I here advance. A man of distinction, married a long time, without being able to enjoy a father’s pleasure, at length became one, after the performance of nearly a three hundred miles journey, in order to discharge an embassy that was confided to him. He remained three years in his office, without giving other marks of capacity; but, being recalled, this personage scarcely arrived in his native country, before he had strong reasons to hope, that he should shortly become the father of a second child.

\* *Essai sur les Maladies de Dunkerque*, 1760.

This

certainly utile, among all nations, for the propagation of the species; and a law, interdicting the dance in some European kingdoms, where nothing but this mode is left to furnish one part of the women with a little exercise, would greatly injure population.

It is likewise the same with music: we know, that the action of singing exercises the breast, fortifies the organs of respiration, attenuates the fluids, and augments the heat, by causing a continual movement of the breast in inspiration and in expiration, and the shock from agitation which the air there suffers. Thus are there circumstances in which the song is favourable to generation, were it alone through the gaiety which that recreation sheds on the spirits.

Nothing is to be neglected, when spouses desire to have children; and where shall we find those who do not desire this with ardour? The dance, and consequently exercise; the song, that supposes gaiety; all must then concur, and unite itself, for giving to the spirits that impulsion necessary to fecundity..... We have seen spouses who, after having inutilly employed

says M. de Saint Foix, ‘Druidesses that  
 ‘left their monasteries only once in  
 ‘the year, and who passed no more than  
 ‘one day with their husbands. They were  
 ‘therefore adored, and brought forth every  
 ‘year a child\*.’

If all men were of the same temperament, their manner of life uniform, and the temperature of the air equal in all countries, we might, as is practised in some of the districts of India, make use of the *watchman* to awake spouses, and oblige them to unite their efforts for giving citizens to their country. But, so far from the duties of marriage being within the command of a drum, that function, as we have shewn in treating of the *Congress*, is free, independent, capricious, and sometimes rebellious to all, except the temperament, which varies in every man. The air, the aliments, &c. have truly an influence on our functions; but they cause there only a transitory variation, of which advantage must be taken, if it offers under favourable auspices. It is not less true, that, in many marriages, those even which are very fer-

\* *Essais Historiques sur Paris*, tom. V.



ces, whose origin is necessarily derived from what has been previously established.

We cannot then, in love, admit an universal thermometer: that season during which the European resigns himself to those pleasures, is perhaps the time wherein the African indulges but little in voluptuousness. These differences may be more closely associated, while, under the same climate, and in the same city, the trifling uniformity between the temperaments of each individual, produces different effects.

Notwithstanding the exceptions that are removed from the general law, we may say, that the most part of carnal conjunctions which take place during the fervency of summer, are sterile. The heat, exciting an abundant transpiration, relaxes the fibres too much; the prolific liquor cannot attain its perfection; and the united efforts of the man and the woman are inutile\*. ' During the heat of summer, our

\* We must not take, for a disposition to fecundity, the magnitude of the pleasure during hot weather: if this pleasure seems, with some persons, to be prolonged, it is the more a mark of the weakness of the organs.

Winter is named the sleep of Nature: and, indeed, it seems as if all beings were torpid during this season; for the ice, the snow, and the cold rains, must certainly deaden the fire of Love. Men, nevertheless, who inhabit great cities, and who there enjoy a certain ease, by no means experience the rigours of the winter like persons who reside in champaign situations. We may likewise say, that the first, with whom all is factitious, even to love, chuse for their pleasures a season that is unfavourable. Indolence, the luxury of the table, and the means which they employ to avoid the cold, communicate to the body a warmth opposite to nature, of which the voluptuous take advantage. They vainly exhaust themselves in a season, when the generality of women are ill disposed to conceive; and, like the delicate plants which we oblige to produce flowers without the assistance of Nature, their reign is passed when that of all beings returns with beautiful days\*.

Nature,

\* The passion which influences the rich in winter, and which they take for love, is very prejudicial to them. They are necessitated to interrupt the har-

When **SPRING**, the first fine day, returns to view,  
 The Zephyrs feel their am'rous breath anew;  
 Earth ornaments her lap with colours fair;  
 The flow'rs sweet spirit odorates the air:  
 We hear the birds, struck by the season's pow'r,  
 In songs lascivious hail th' new-come hour.  
 See, the fierce Steer, to win the Heifer's love,  
 Bounding o'er plains, or through the waters move.  
 Endly, the throngs on hills, and in the woods,  
 On meadows green, and in the seas and floods,  
 Burning, before your view, of fond desire,  
 Engage to populate, thro' Pleasure's fire.  
 So love to follow, in this empire gay,  
 That gives all beauty who confess its sway.

LUCRETIVS.

Those fires which inflame the animals, sufficiently indicate that spring is the season in which beings multiply with facility. It is the moment when Nature gives to man the energy and vigour necessary for the propagation of his species. The robust man perceives the activity of the spirits, that boil in his veins: favoured by agreeable dreams, he hastens to the enjoyment of pleasures that call on him, and to which he is entirely resigned..... He alone calms his transports from the fear of their opposing the design to which his embraces tend. Let us by no means compare this man to those

Y 4

who

in amorous exploits. There are some men so singularly affected, that the darkneses which cover the earth, veil to their imagination the pleasures of the night: others cannot taste them from a want of collectedness; and it should be infructiferous if their spouses would derive advantage from their charms, so long as the sun heightens their lustre. Like the Painter who regarded, during four hours, the persons whose portrait he would make, and then returned home to sketch and finish the picture; these men draw their vigour in the eyes of their spouses, and wait till night has concealed the beauty of them, for resigning themselves to the impression which they feel\*.

No rule can be established, for determining the hour in which spouses, in general, must communicate their love: the exceptions are infi-

\* Tavernier says, that an Armenian, married ten years, had never seen his wife, nor once heard her speak; for, in repairing to bed with her husband, she kept on her veil till the light was extinguished, and always arose before the break of day: she, moreover, never ate in his presence. [*Voyages*, Liv. IV. chap. VIII.]

nite,

respect, cause some delay. There are men, moreover, that have not any activity with regard to love, if their stomach is deficient of aliments; and in vain should they be offered pleasure, while the stomach announces a want of nourishment. The hungry must not labour\*.

I would not advise persons who have an oppressed and consequently a weak breast, to resign themselves up to love immediately after their repast: with such persons, respiration is laborious; and it becomes still more difficult when the stomach is full. They must wait till the action of the organs which enable us to respire, are more at liberty, and can adapt

\* *Ubi fames, laborandum non est.* Hippocrates, *Aphor.* XVI. Sect. II. The stomach has an influence on the prolific liquor, as well as on all the other fluids of the body; but it is solely after the performance of digestion, and when the chyle, from whence all our fluids emanate, has passed into the vessels. If the stomach perform its functions badly, all our parts suffer in consequence, particularly the head; and the machine becomes deranged: but yet once, a man may die of an indigestion, after having begotten a healthy and properly constituted child.

themselves

partner of his joys remains in bed, to conserve the precious depositary confided to her care. This is the custom, continues he, of the generality of artisans, who are throughout healthy, and whose children are so well-made and so robust: for, after being relaxed by the labours of the past day, they nearly always wait till the dawn of morning before they embrace their wives. It is thus, without doubt, that this class of mankind avoid the inconveniences to which other men are subject, who, not reflecting on their health, abandon themselves, at all times, to the violence of their passion\*.

Many women would rarely receive marks of love from their spouses, if they repulsed their caresses during the day. Very different from a robust artisan, the indolent man is excited by a thousand objects, that press and accelerate the hour of pleasure. The imagination being struck, he hastens to take advantage of the desires which proceed from thence; though, under other circumstances, they are not sufficiently warm to appear in a fa-

\* *Tableau de l'Amour Conjugal*, Part II. chap. V. art. II.

‘ custom, been well instructed to perform this  
 ‘ act, by putting the veil of darkness before  
 ‘ voluptuousness.... In coming, then, to the  
 ‘ full and bright day, we give voluptuousness  
 ‘ means to derive hardiness and assurance....  
 ‘ for again kindling new desires,.... On the  
 ‘ contrary, night removes the greatest part of  
 ‘ that which is most furious, by abusing and  
 ‘ enticing Nature to sleep, in a manner that  
 ‘ she does not inundate the sight as far as to a  
 ‘ luxurious dissolution.’

An interlocutor being of opinion, that  
 men should approach their wives rather by  
 night than by day, and rather in the evening  
 than the morning, demands, in support of his  
 sentiments... ‘ Would you that a husband, re-  
 ‘ turned full of cheerfulness from a feast, hav-  
 ‘ ing yet, perhaps, the hat of flowers on his  
 ‘ head, and all perfumed with odoriferous oil,  
 ‘ turn away from his wife, and enveloping  
 ‘ himself in bed, give way to sleep; and,  
 ‘ afterwards, in broad day, amidst the discharge  
 ‘ of household affairs, ask her if she finds her-  
 ‘ self prepared to gratify his inclinations?.....  
 ‘ Evening is the end and the repose of la-  
 ‘ bours sustained during the whole day; and  
 ‘ the

These passages of Plutarch demonstrate less that there is a law, fixing the time wherein spouses must resign themselves to love, than the address and eloquence of the Author, for supporting the opinions which he sometimes feigns to embrace, and which he refutes the next instant.

The favourable moment for the act of Generation, depends on certain circumstances, which we have endeavoured to expose in this Chapter; there are however some, of which we thought it unnecessary to speak, and which spouses will facilely comprehend by what they desire..... so that they do not attach themselves to a too scrupulous observance of minute rules, through which a favourable circumstance is frequently neglected. We have seen some spouses give themselves up to profound reflections, consulting the stars, the rain, and the fine weather.... A stranger to them would have said, that they were agitating the destiny of empires, while they employed, in speculations, the precious moments fitted for enjoyment! The most delicate act of love consists not in the solution of a problem; and for which an utile time must be consumed.

VOL. I.

Z

Nature,



“ deceased in the year 1514, aged eighty eight  
“ years, and in the twenty-second of her wi-  
“ dowhood; who saw before her death, or  
“ might have seen, two hundred and ninety-  
“ five children, that issued from her.\*” What  
claims has not M. Denise on posterity, who, at  
the age of seventy-three, found himself, in  
1770, the father of a hundred and one so well  
children as grand and great grand children, of  
whom sixty-eight were then living †!

• *Essais sur Paris, de M. de Saintfoix.*

† M. Denise was the King's Attorney in the  
jurisdiction of Lyons, &c. The newspapers added,  
in 1770, that six of his grand-daughters were then  
pregnant.

cies; and the want of subsistence has contracted the limits of pleasure. Even among nations, ignorant that innumerable people are governed by laws, a sort of agreement seems to have attached the man to the woman by bands more or less close, more or less sweet, more or less whimsical; but that are not, therefore, less respectable in the eyes of Nature, if the man and the woman unite to accomplish her views.

The first and the most natural society is that of the man with the woman; and Travelers have never yet rencountered a people unconscious of this truth. Father Charlevoix has represented to us the inhabitants of Paraguay, as living on insects and serpents, without government, without a fixed residence, and having no other language than a species of whistle: these people, nevertheless, as also several other nations of America, by whom there are neither laws nor rules, enter into marriages that subsist.

A sort of agreement seems thus to have determined barbarous people to respect the conjugal union, even in the excess to which

so contradictory? It results, at least, from these matters of fact, that it is the people who hold in veneration the conjugal band, and that these people are barbarians, which no curb can keep back, perhaps, except this one.

Marriage exists, then, among nations whose morals have the smallest conformity with our's: it is, thus, in these nations that they make a law to respect its ties; marriage is, then, an universal act, in which the difference of nations produces infinite shadows, through which we always recognise the impression of Nature.

The necessity of perpetuating themselves, which makes itself visible, with more or less force, in all individuals, has consequently impelled them to unite. Among all the nations which inhabit the globe, those that are farthest separated from us, keep more to the state of nature, and have not, perhaps, that pressure to excitement. Very different from these people, we have the greatest sweets of society, which engage us to hold it the more closely, and to fasten the bands after a manner that attaches us thereto more particularly.

*K*

with which she had struck herself: '*Petus non dolet* — Petus, hold it there; it gives me no pain!'

Repose, or inertia, is no wise in Nature; this stoicism, this silence of the passions, so much extolled by philosophers, is foreign to man: all is action, all is motion, in the universe; and the beings whose nobleness announce their superiority, far from stifling in themselves the germs of fecundity which they have received from the Creator, must pay a sacred tribute to their country, that Nature never fails to demand. I do not here speak of the state of celibacy, embraced by persons who solemnly swear to mortify the passions, or to extinguish them by fastings, hairy-garments, and macerations: the criminal celibates who, prevailing in society, corrupt it by weakening the bands that unite spouses, are more dangerous, and more to be dreaded than those fervent men who fly from objects capable of opposing the tranquillity of their condition. It is alone to bachelors who are not bound by any oaths, that the Country addresses those reproaches which their ingratitude deserves.

O men!

that give the virtues birth, have never penetrated!..... How dare you fix your regards on the heroes whose valour secures the public felicity? on the men whose wisdom maintains the laws in all their force? on the inhabitant of champaign lands, who, environed by his family, draws, from the earth, means to support your inutile existence? If my interests cannot affect you, should you be insensible to your personal situation? I pass the rapid instants, during which voluptuousness reaps the strength confided to you by Nature; I come to those grievous days, when pain and misery tear away the veil of illusion; when early age introduces death into your languid members; and tears steal from your eyes..... Unfortunate beings! you insult Nature! It is I that must deplore the courses which you pursue. Why do you not endeavour to form those bands that would afford consolation in the last moments of your days?

A man who disdains the sweets produced by conjugal Love, undoubtedly merits these reproaches; he is an ingrate towards his country; cruel towards himself. Children, born from an illegitimate commerce, are opprobrious  
to

Is there a punishment for those who remain in a state of celibacy, provided their heart is not depraved, it consists, without doubt, in the affecting spectacle of a family, where all the members that compose it are bound by Nature and the Laws. What a source of delicious sensations offers to the labourer, his wife, and his children!

His happiness, voluptuous, sweet, and pure,  
Hymen, and Nature's bands, have made secure;  
His chosen spouse shares in the toils, each day;  
Friend of his heart, she drives its ills away.  
Riches and joy spring from his infant race,  
Who, in old age, shall throng to his embrace;  
And, on the wrinkl'd front they once saw gay,  
Add yet a charm, before it sinks to clay\*.

Rural occupations likewise offer their pleasures; and we find these in every place where

their attention to these objects. The form of marriages, the penalties provided against concubinage, those against ravishment, &c. &c. are determined in the Edicts and Declarations which M. Leridant has collected in his *Code Matrimonial*, printed in 1766.

\* *Les Saisons, Poëme, par M. de Saint Lambert, Chant. II.*

Nature

nal emotions of love; the hands which wipe away his tears are conducted by Nature; while the single man sees around his death-bed no other than greedy inheritors, on whom predominate the base influences of interest.

——— When man, nipt in his bloom,  
Faintly sinks down, fast hast'ning to the tomb,  
What sweetness, as a Spouse suspends the grief  
That, in those dreadful moments, asks relief!  
In her fond arms he seems, new born, to move;  
Tears are less bitter, wip'd away by Love:  
Strain'd to her breast, she hugs him there awhile;  
The babe, whilst rocking, darts its fire a smile;  
His cries, embarrassing, of joy and bliss,  
The yet weak hands, that softly press on his,  
All, move the parent's soul with ardours new\*.

If man wanted encouragements to secure his happiness, and to render himself utile in society, he should seek them in his heart: but if he stand in need of a law for taking a companion, and the interest of the state oppose itself to the great number of unmarried individuals, who are inutile with regard to those interests, it is the duty of Government to faci-

\* *La Nécessité d'être utile, par M. le Prieur.*

litate

dispose to fecundity the twelve women with whom each man in general contents himself.

A contagious disease having destroyed, in 1707, the greatest part of the inhabitants of Iceland, the King of Denmark, to whom that island belongs, foreseeing the extinction of the Islanders, issued an Ordinance, by which, for engaging his subjects to visit Iceland, he permitted the damsels there to bring forth six illegitimate children, without suffering any stigma on their reputation. This Ordinance had its full effect; and those good women shewed so much zeal to repeople their country, that they were quickly obliged to revoke a regulation that had appeared so agreeable to these fair-ones; and even to ordain a penalty, proportioned to the nature of the crime, which modesty, says Mr. Anderson, prevents me from naming, and which, in some sort, is even incredible†.

\* Natural History of Iceland, Greenland, &c.: Vol. I.



rewards to those who had many children; and prohibited women under forty-five years of age, who had neither husband nor children, from wearing jewels, and ordering them to use a litter. A most excellent method, says M. de Montesquieu, to attack the unmarried on the side of vanity.

The law of Augustus was more severe: he imposed new punishments on those who remained in a celibate condition; and augmented the recompence of the married, particularly if they had children. The law of Augustus met a thousand obstacles; and thirty-four years after it had been made, the Roman Knights demanded of him its revocation. He ordered those who were married to place themselves on one side, and the unmarried to range on the other. These last appeared in the greatest number; which astonished and confounded the citizens. Augustus, with all the gravity of the ancient Censors, thus addressed them....

‘ While diseases and wars rob us of so many citizens, what will become of the city, if we no more enter into contracts of mar-

A a 2

riage?

The laws by which we are governed, have never aimed at the liberty of a man, so far as to make him contract a marriage\*; they have supposed the love of country engraven sufficiently deep in the heart of Frenchmen, without needing a dread of the laws for impelling them to the sweetest union in society.

Lewis XIV. contented himself with encouraging marriages, and recompensing the fathers of families, who had a certain number of children born in legitimate wedlock. 'We command,' says he, 'that, from henceforth, all our subjects liable to be taxed, that marry before or in the twentieth year of their age, shall be, and remain, exempt from all contri-

I do not regard as free, the man who brings himself into the dilemma of being constrained by the laws to espouse a person whom he has seduced. It was, before the Revolution, in the Church of St. Marina, that they married those who were *sentenced* to take a partner for life. Formerly they were married with a ring of straw: was this, demanded M. de Saintfoix, for marking to the husband, that the virtue of her whom he espoused, was very frangible? This was neither polite nor charitable. *Essais Historiques sur Paris.* tom. II.

This edict remained in force no longer than seventeen years. All the privileges and exemptions therein contained, were revoked by a Declaration, which stated the abuses that had been introduced into the execution of the Edict\*. We see, moreover, that the privileges accorded to those who married at the age of twenty, and under, would necessarily excite to marriage persons whose constitution could not be sufficiently strong, for giving citizens to the state. With regard to fathers of families, that were recompensed for their zeal in propagating the species, these could but rarely be found: thus, says M. de Montesquieu, it was by no means the question, for encouraging population, to reward what wonderfully happened. To give a certain general spirit, inclining to the propagation of the species, it is necessary that we establish, as the Romans, general rewards, or general punishments†.

It is easy to perceive, that, in every place where marriages are encouraged, population

\* Declaration of January 13, 1683.

† *Dé l'Esprit des Loix*. Liv. XXIII. chap. xxvii.

It is a deliberate examination that can alone guide the Government as to the encouragements that should be accorded to marriage. I say, a deliberate examination; for it is not the nation, as a body, that they must always regard; it is on the families of which the nation is composed, that they must direct the eye of observation. It is by this that the Government may know whether the number of inhabitants augments or diminishes. If there are obstacles to population which it is easy to avoid, we find others that are more difficultly remedied: these are the hidden vices, that belong to the constitution of the State; and often must we widely extend our observations, and rather direct them towards habitations that are separate and small in number, than towards great and opulent cities, to discover the worm that gnaws on mankind, if I may thus express myself.

This is by no means a paradox. Let us suppose that luxury is the source of that misery suffered by a part of the inhabitants in cities and in the country; let us then fix our attention on the capital of the kingdom, without knowing how many individuals suffer and groan through  
the

Alas! they exclaim, those bands that sweeten'd toil,  
 Are only fitted, now, to cherish strife;  
 From us, our children suck the ills of earth:  
 Tormented at their lot, fatigu'd with life,  
 We mourn, with them, our having caus'd their birth\*.

When men who, by their situation, were connected with the public good, represented to those in power the abuses which accelerated the dilapidation of the human species, we saw the Government occupied on the means of repressing these abuses. *L'Instruction succincte sur les accouchemens*, must take the first place among those works which were published by order of the Ministry; and *le Traité sur les Maladies des enfans*, a work undertaken by the same orders, and with the same views, could not fail to excite sentiments of acknowledgment the most lively in a part of the nation, who saw succeed to destructive prejudices, with which the people are yet possessed, the luminous and salutary methods, by whose aid the country will rear useful citizens, that ignorance before had sacrificed to lamentable errors†.

\* *Les Saisons. Chant III.*

† Instruction on deliveries, adapted to the pregnancy of country women, and Treatise on the Difficulties of Infants: these works, in which M. Raulin refutes

#### ON MARRIAGE.

be divided between the said Gulielmus and the Abbe of St. Germain-des-Prez\*. As, among children disposed of in this manner, there were consequently some better constituted and proportioned, and that had also more understanding than others, the Lords, in such cases, drew lots. These bondmen composed more than two-thirds of the nation's inhabitants: they could not dispose of themselves, nor marry out of the demesne of their Lord, without his permission. It was the master who possessed power to give them away, to sell, to change,

*\* Be it known to all who shall see these presents, that we Gulielmus, the famous bishop of Paris, consent that Odeline, daughter of Radulphe Gaudin, of the village called Ceres, a vassal of our Church, espouse Bertrand, son of the defunct Hugon, of the village named Verrieres, villain of the Abbe of St. Germain des Prez; under condition that the children which may be born in consequence of the marriage aforesaid, shall be divided between us and the said Abbe; and that if the before-mentioned Odeline happen to die without children, all her moveable and immoveable goods, shall devolve to us; the same as all the effects of Bertrand aforesaid, shall return to the before-mentioned Abbe, if he die without children. Given in the year 1242. — Essais historiques sur Paris, Vol. II.*

and

that they had the right of passing the first nuptial night with the spouses of their *villains*\*. That which they practised under the reign of Saint Lewis, was more decent: the Ecclesiastics suffered new-married couples to buy the permission of sleeping together the first nuptial night, and even the two succeeding nights †. But, says M. de Montesquieu, the Parliament corrected it all.

This unbounded authority, which masters exercised over their slaves, sometimes produced extraordinary scenes. A Lord, who possessed considerable lands in oppressed Normandy, took pleasure in being distinguished by his whimsical and singular ideas. He assembled, in the month of June, all his *villains* of both sexes, who had attained a marriageable age, and made them give the nuptial benediction. Afterwards, they were served with wine and viands: he seated himself at the table, ate, drank, and rejoiced with them; but never failed to impose on those couples who appeared to him the most amorous, some conditions, which he

\* *Essai historiques sur Paris*, vol. II.

† *l'Esprit des Loix*. Liv. XXVIII. chap. xi.

Sometimes there occurred circumstances, which excited the Popes to excommunicate a whole kingdom; and, in such case, marriage was interdicted. Philip Augustus, wishing to repudiate Ingelburge, in order to espouse Agnes de Meranie, the Pope forbade divine-service throughout the kingdom; the churches were shut nearly eight months; they said neither mass nor vespers; no marriages took place; and *the works of marriage were even illicit*: no person was permitted to sleep with his wife, says M. de Saintfoix, because the King would not sleep with his; and ordinary generation, in France, during that year, could make but little progress\*.

This ingenious Author, in surveying the manners and customs of the French, under the first race of Kings, informs us, that a man, although married, might be promoted to a deaconry, the priesthood, and even become bishop, by declaring that, for the future, he would live with his wife in no greater familiarity than with his sister; and his son generally obtained the reversion of the bishoprick. It was not law-

\* *Idem.* Vol. II.



Council of Saragossa, in 692, debarred Queens from marrying more than once, and ordered that no Prince should espouse them: they were doomed to a religious life\*.

Superstition, in ancient times, introduced a singular custom into marriage. On the third feast of Easter, in several provinces, according to the account of Jean Belet, the wife beat her husband, and, the next day, the husband beat his wife. The reason which they gave, was, that this practice indicated the obligation under which spouses lay to correct each other; and also to prevent, in the holy time of Easter, the man from demanding the conjugal duty of his wife, or the wife of her husband†.

After undergoing different revolutions, Marriage became, in France, a respectable state; from which those persons were excluded, who consecrated themselves to religion, as incompatible with the functions of the sacred

\* *Idem.*

† *Récréations historiques, critiques, morales, &c. par M. du Radier. Tom. I.*

Magistrates want all the sweets of society, to soften that austerity which they contract in studying the laws; and even society itself wants men, whose ideas may have an influence on it, as knowing what the names signify of Father and of Spouse.

Independent of the states which compel men to marriage, there are still reasons, I do not say of the temperament, which I have examined in the first Chapter of this Volume; but there are yet reasons, I say, that relate to disposition. A melancholic man has certainly need of company; and he whose gaiety announces contentment, is precisely in the same case. What we observe in joyous men, is, that they are sincerely so during a certain time: but, reaching mature age, their soul is gradually imprinted with a sadness which they would, in vain, conceal; their gaiety, their sallies, are reserved for *broad day-light*: they finish, at length, in becoming, for the most part, melancholics and misanthropes, or strive to grasp at joy again by flying to debauchery; and, in that case, it is well known that things do not take a more favourable turn.

of letters from marriage, is, if I may so say, a sort of indolence, the love of study, and consequently repose and physical tranquillity; a repugnance I do not say to all pleasures, but those at least that would apparently detach them from study, and too forcibly require their attention. We have, nevertheless, examples of celebrated men, who considered it a duty, due to the age in which they lived, to prove that literary labours had by no means extinguished the sentiments of the citizen. It would be singular, if an occupation that flatters the heart, warms and gives it a very great degree of sensibility, operated to banish those inclinations capable of augmenting happiness!

Leibnitz, amidst the thorns of philosophy and metaphysics, disputing with the English on the invention of differential computation; Leibnitz, at the age of fifty years, resolved to marry: he was desirous to postpone his intention; and he profited from thence, by making reflections, which turned his thoughts from that design. Whatever his reflections were, (we may presume that his age, and the gout, to which he was subject, created in him objections) it affords consolation for society, that

would associate men more nearly to Nature, to accelerate their physical well being. He has thereto cleared the way for men of letters; but the real advantages which they must derive from thence, surpass all others, that often are alone imaginary.

As soon as a literary man becomes in reality sick, says M. Tissot, the first prescription that must be given him, is, to omit his studies entirely.....He must forget his acquaintance with sciences and books; the door of his closet must be shut to him; he must resign himself wholly to repose, to gaiety, to rural pleasures, and become what Nature has made every man; a labourer or a gardener. This is the only way of drawing them from their meditations; and we cannot re-establish their health, while they continue at study. If a remedy could be discovered, to suspend the faculty of thinking without danger, it would prove a specific for the diseases of literary men\*.

\* *De la santé des gens de lettres.* 1768.  
p. 221.

I regard

one much more considerable than we imagine, the celibate condition of whom arrests population; namely, the class of persons, that an ardent imagination impels to continual reading. 'Perhaps,' says M. Tissot, 'of all the causes that have contributed to injure the health of women, the principal has been that infinite multiplication of novels within these hundred years. From the flabbering-bib to a more advanced age, they read with so great an ardour, as to dread a moment's interruption; never give themselves any motion; and often sit up very late in order to indulge this passion.... A girl who thus reads at her tenth year, instead of walking, will be, at twenty-one, a vapourish woman, and by no means a good nurse \*.'

The causes which influence so much the physical habit, equally affect the moral disposition. I have known persons, of each sex, whose once robust constitution decayed by little and little, through the too vivid impression which those passionate compositions made on their imagination. Tender novels rather op-

\* *Idem*, p. 184.

Ah! foreign Lovel: While souls of beaut'ous birth  
 Are far from kindling at those flames of earth!  
 The senses share in nought that it imparts;  
 That fire is fine which only marries hearts:  
 It leaves, Indignant, other cares of love;  
 'Tis pure and bright, as that which burns above:  
 Guided by that, the sighs of honour swell;  
 That leads from haunts where lustful pleasures dwell.  
 Nothing impure contaminates our aim,  
 We love for love, and feel no other claim;  
 Alone, our transports from th' soul come free,  
 Th' animal machine we never see.

*Les femmes savantes. Act. 4. Sc. 2.*

Of the follies which Moliere has censured, this is one of those which he attacked without a certain success: or, at least, it appears again at the present time with new force; and is disgraceful to humanity.

I am not surpris'd that those persons seem averse to marriage, who take delight in reading novels, in which the author has been pleas'd to associate a series of misfortunes and crimes: the melancholy which necessarily succeeds those readings, that cast a gloom on the imagination, and painfully affect the mind, can be little calculated to produce a sweet and tranquil

ing that fire in his imagination which ought to warm his heart. He is a General, who encourages his soldiers, dreading death himself.....

Let those be amorous who sing of love; let those who exalt the sweets of marriage, owe to the careffes of their spouses and their children the songs which they consecrate to conjugal and paternal love. Let those who offend Nature, by representing mysteries in which they refuse to be admitted, dread that the same Nature, for avenging herself, purposes to give them, for one moment only, the heart of a sensible man!

A writer, distinguished by his eloquence, morals, and even his misfortunes, has represented with much fire those pleasures which the man and the woman may taste in that union which produces marriage. We shed delicious tears, in surveying the descriptions of this great master..... But one reflection has frequently given me concern, while admiring the expression, the warmth, and the transports of the celebrated Citizen of Geneva. I have said: To what commiseration was this sensible man entitled

CHAP. IX.

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CUSTOMS OF SOME NATIONS,  
CONCERNING  
MARRIAGE.

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La Nature & l'Hymen; voilà les loix premières.

VOLTAIRE.

In Nature and Hymen, see the first-made laws.

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THE happiest people have undoubtedly been those who left at entire liberty the choice of spouses, and, so far from constraining an union of hearts by the shackles of interest, refused to smother Love under the weight of *conveniences* and prejudices.

VOL. I.

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There



at their repasts, every thing was allowed to be said, except evil of the women.

The French Kings, of the first race, sacrificed birth and politics in their marriages: it was nearly always beauty that made the Queens. Independent of temporary familiarities with mistresses, says M. de Saintfoix, they also indulged in a plurality of wives. ‘ Dear ‘ Prince,’ said Ingonda, one day, to Clotaire the First, ‘ I have a sister whom I love: her ‘ name is Aregonda, and she resides in the ‘ country. I hope that you will charge your- ‘ self with the care of her establishment, and ‘ chuse a consort for her.’ Clotaire went to see this Aregonda, *at her house in the coun- try*; found her handsome, espoused her, and returned to Ingonda, saying, that he had been unable to devise a more suitable match for her sister than himself; that he had therefore espoused her, and thenceforth she should have her for a companion\*.

Before the reign of Peter the First, the Czars likewise chose their consorts among the

\* *Essais hist. sur Paris.* Tom. II.

sion of man is for uniting himself to a comfort. When a Kamtschadale would marry, he casts his eyes on some young woman of the adjacent village; and, having discovered a damsel to his taste, he repairs to her parents, and apprises them that he is become enamoured of their daughter, requesting permission to serve them a certain time; to which they willingly consent. During the period of his servitude, which sometimes continues several years, he shews an extreme zeal, and a very great docility: but when the term fixed is arrived, he beseeches his master and mistress that they would be pleased to let him *touch* their daughter. If he has had the good fortune to please the parents of his mistress, they accord it to him; but if they are discontented, they give him something in lieu of salary, and he is obliged to retire.

When a Kamtschadale has obtained permission to touch his mistress, it is for him to espy an instant wherein she is alone, or, at least, but little accompanied; for, then, all the women and lasses of the village are obliged to defend her against the enterprises of her lover: besides the protection of these inspec-

have there occurred, of some men, who, after seven years pursuit, were forced to renounce the object of their love, and to pass the remainder of life, bruised, maimed, and subjected to ridicule.

This state of war has only place at the marriages of maidens; for, with regard to widows, it is sufficient that they accord with those who pursue them: but a widow cannot be carried off till she has expiated her faults; which consists in sleeping the first night with a stranger. Notwithstanding the facility with which the Kamtschadales may espouse widows, these are seldom solicited, on account of the manner of *expiation*. It was no other than a stranger, or some person exalted above the prejudices of shame and infamy, that would deign to render this service to widows; that action being regarded by the Kamtschadales as very dishonourable. The women were formerly obliged to make large disbursements, for finding a man who would purify them; and often were they forced to continue in a state of widowhood, in spite of their utmost efforts: but, since the establishment of the Cossacks in that island, they have been less embarrassed,

There exists a difference in the manners of the two Koriack nations, too singular to be passed over unobserved. Those who nourish the rein deer, carry their jealousy so far, as to kill their wives on the slightest suspicion of infidelity. This cruelty obliges those unhappy females to make use of every means which depend on themselves, for becoming ugly: they never wash their face nor their hands; their hair is utterly neglected; and their outward habiliments present nothing than ill-adapted and loathsome tatters; while they reserve a propriety for all that is less immediately subjected to observation.... They would dread the suspicion of having some lover, if they appeared to occupy themselves in the most trifling attention to dress.

The fixed Koriacks, on the contrary, and in particular those named *Tchoukshi*, regard as the greatest proof of amity the condescension of a friend to sleep with their wives or their daughters, when he happens to pay them a visit; and, during that time, the master of the house goes out expressly to find the wife of his guest. A refusal to sleep with the wife on such an occasion, is considered as so great  
an

they cannot make the young woman remain with her husband; she often escapes from him, for the purpose of returning to her parents: the husband, in order to terminate these elopements, makes a sack, in which, made closely fast, the old women bring him his wife home; and, from that time, she is obliged to remain in her new household office\*.

The marriages of the *Icelanders* are conducted with less ceremony. The relations on each side lead the bridegroom and the bride to church, where the parson unites them. They afterwards range themselves against the wall, at the further end of the church. The young married couple, with the parson, stand in the middle, and the relations on both sides. They give the bride a full glass of brandy, which she hands to the next, and so on: the bridegroom does the same, on his side; and they continue drinking in this manner as long as their legs will support them†. This liquor is the soul of all assemblies in that country; and should they

\* *Histoire naturelle de l'Islande du Groënland*, &c. Tome II.

† *Idem*. Tome I.

The *Macassars*, inhabitants of the Isle of Celebes, have a custom opposite to that of the Buckarians. After the ceremony, they shut up the new-married couple in an obscure chamber, where there is no other light than that of a small lamp. In this place, they are left alone three days and three nights, without being once permitted to go out from thence; nor is any person allowed to visit them. This seclusion from society is so rigorously enforced, that they are provided with every thing, which otherwise might necessitate them to leave their gloomy abode. The fourth day, a servant enters the apartment, holding in one hand a great vase filled with water, and in the other a bar of iron, on which some mysterious characters are engraven. The two spouses are obliged to rise up, and place their naked feet on the iron-bar; and, afterwards, all the water in the vase is thrown over their bodies. It is apparently supposed that they stand in need of refreshment\*.

The *Buckarian* women are not so much to be lamented as the females of the Calmucs,

\* *Mélanges intéressans*, &c. Tome IX.

their

would strongly favour of wisdom, if they did not tolerate incestuous marriages of sons with their mothers, brothers with sisters, and fathers with their daughters\*.

A sect named *Sabeisms*, which are likewise found in Persia, present us, in marriage, uncommon and singular ceremonies. These sectaries of Sabeism, are called *Christians of St. John*, because they acknowledge St. John the Baptist for their first Apostle. Their Clergy is composed of Priests and Bishops, whose dignities are hereditary. All the Ecclesiastics are likewise married, in order to perpetuate their ministry; but if they espouse a young woman that does not happen to be a virgin, their children cannot succeed them in their sacred functions.

See here the ceremonies which these people observe in the celebration of marriage. The bridegroom's relations, accompanied by a Priest, pay a visit to the intended bride, and ask her whether she is a virgin, or not; and she is obliged to give her answer on oath. The wife

\* *Idem.* Tome VII.

Those Persians who follow the Mahometan law, have much less occasion for ceremonies than the Christians of St. John: they regard celibacy as a state contrary to Nature, and opposite to the designs of the Creator. According to this manner of thinking, when a Persian has attained the age of puberty, or shews any inclination for the female sex, they either marry or give him a concubine. The Persians contract three sorts of unions with women. They take the one on articles, at a settled price; and the contract is made in presence of the Judge, who renders this act obligatory on both parties. They buy others, to keep as concubines; and some they espouse. This uncommon number of women is calculated to ruin the Persian of a slender fortune; but they do not possess the dangerous art of setting an exorbitant price on the person of a fine woman. At Ispahan, the capital of the Empire, a beautiful female engages herself at the rate of twenty or twenty five pounds a

cautions which certain people take to be assured of this state, and how little dependance can be placed on the uncertain signs which are given as a proof of virginity.



union is not allowed to the first degree of relationship: but it is permitted to espouse a cousin-german, and also two sisters, provided that it occur at the same time. It is probable, that the kings are not subjected to this law: Chaon-Naraie was espoused to his sister, by whom he had an only daughter; and that daughter he afterwards married in secret.

In the *Philippine* Islands, it is alone by paying, that a man becomes the entire master of his wife. She brings no marriage-portion; on the contrary, her relations demand a sum of money before they deliver her to the man. The nuptial expences are excessive: the husband is obliged to pay for his entrance into the house of his bride; and this right is called *passava*: next, for the liberty of speaking to his wife; then, to eat; and drink with her; and, in fine, a sum proportioned to the condition of the parents, for obtaining a right to the most essential ceremony.

The beauty that sparkles in *Mingrelia*, *Georgia*, and *Circassia*, seems to announce, that Love has established the seat of his Empire in those countries. Indeed; all Travellers

deceitful, cruel, and lewd. There is no wickedness which they do not employ, no means which they leave untried, for obtaining lovers, for keeping them, and for hurling them to destruction, when they have reason to complain of their treatment. The men possess no better qualities than the women, and make pilfering their study. Imposture, murder, adultery, incest, bigamy, and every crime that is most shameful, are common in Mingrelia, and take there the semblance of virtues. Among these people, the conjugal union is no other than a mercantile contract, by which the parents of the intended bride engage to deliver her, after the execution of the stipulated conditions. With regard to the marriage-ceremony, the young couple appear before a priest, with one relation or friend, who serves as father on that occasion. While the priest recites some prayers, the father spreads a sort of veil on the heads of the bride and bridegroom, and afterward sews their habiliments together: he then places crowns of flowers on their heads, changing these crowns alternately, and making them pass three or four times from the head of the bridegroom on that of the bride, according as the priest recites certain oraisons.

till they are married, and then they never uncover themselves. Old women conduct the treaties of marriage; and their age exempting them from all suspicion, they are permitted to converse freely with the mén, who never see their wives before consummation. This inconvenience, of espousing a woman without seeing her, is compensated by the liberty which they have to repudiate her, if they deem it proper. When a man begins to feel any indifference for his wife, he takes a new one; and, afterwards, as many others as his circumstances will permit: but the first generally remains mistress of the house, and it is she who regulates all that regards the family concerns.

Marriages that have the longest duration, are those with which the Emperor interferes. He unites the parties in an indissoluble band, that can alone be broken by himself, or by death. Neither divorce nor repudiation is permitted in these unions; which, nevertheless, are made in the most expeditious manner. Once in the year, or even oftener, the Emperor assembles all the young persons, whether Negroes or Mulattos, that are attached to his household service. From these he makes choice

vary in every district, and even in every city; but it is a pretty general custom to let the children of each sex run naked till they reach four or five years of age. They are then affianced; and marry when they have reached nine or ten years, being permitted to follow the instinct of Nature. We often see there young mothers, at the age of ten or twelve years\*.

In speaking of Puberty, I shall say what influence the climate must have on fecundity, and why people who inhabit regions the most exposed to heat, are necessitated to marry their children at an age that would be too premature in other climates.

In every country, where the heat is considerable, and where, consequently, the impulsion that carries one sex towards the other, is felt with most force, men have a very great idea of enjoyment; voluptuousness reigning over all which environs them, not excepting their Divinities, to whom they offer the pleasures of marriage.

\* *Mélanges intéressans*, &c. Tom. VIII.

perform the same ceremonies as those of the great Serpent\*.

These pretended alliances of young women with serpents, give us no very great idea of the judgment of the people who believe in them; and, nevertheless, they are so persuaded of its possibility among the Idolators of whom I speak, that even Europeans have believed, or have affected to believe, that nothing is more common, in certain countries, than the fury of serpents for young women. We read, in a history of Paraguay, that enormous serpents are seen in that country, who occupy themselves in searching for dantfels, whom they violate; and that the Missionaries possess zeal enough to run the risque of evident danger, in order to save the virginity of the female Indians, who are thus attacked by the serpents†.

Before Christianity had dissipated, among the ancient inhabitants of France, the darkness of idolatry, the people of that country had an

\* *Essais Historiques & Philosophiques sur les principaux ridicules des différentes Nations.*

† *Histoire du Paraguai, &c.* in 6 vols.

governed by a Queen. When she is obliged to make war, and nearly ready to commence the contest, she compels her soldiers to swear, for the purpose of getting the evil Gods on her side, that they will shew no compassion; that they will spare neither age nor sex; and that they will spill as much blood as may be possible. Scarcely is the ceremony of this oath completed, before tender and voluptuous music is heard: this announces the spectacle which is to be presented, for rejoicing the beneficent Gods, in order to render them favourable also. A hundred young girls, selected from among the most beautiful in the kingdom, and a hundred young warriors, advance singing and dancing: the impatience of their desires is painted in their eyes; the Queen claps her hands; that is the signal for resigning themselves to their transports within view of the whole army.

Among the *Si-fans*, when the chief of a district is in the last agony, they strew flowers and odoriferous herbs over all the length of his cottage: twelve youths and twelve young women, who have been purposely selected, enter the room; and each of these twelve couple,

on

and harangue the Nation thus.... ‘ Young  
‘ men, and warriors, do not act foolishly;  
‘ love the Master of life: pursue the chace, to  
‘ obtain subsistence for the English, who bring  
‘ us necessaries. And ye, young women,  
‘ shew yourselves not cruel, nor unthankful  
‘ with your body, towards the White Warriors,  
‘ that we may have their blood: it is by this  
‘ alliance that we shall obtain the wisdom which  
‘ they possess, and become formidable to our  
‘ enemies.’ We must not imagine, that it is  
prostitutes which these people so generously  
offer to Europeans: on the contrary, they may  
choose among all the damsels; who, for the most  
part, are extremely beautiful, and generally  
very affable. With regard to the married  
women, they say that, by marriage, their liberty  
was sold, and therefore they cannot have any  
other men than their husbands; and these,  
moreover, are very jealous.

Among these Savages, the conjugal union  
is regulated by simple Nature; and has no other  
form than the mutual consent of the two par-  
ties. As they have no civil contract, when  
discontents arise among them, they separate  
without ceremony, saying that marriage is  
nothing

nishment ; but he is regarded as opprobrious to the human species. He is even despised by the women ; nor will the ugliest damsels accept him for a husband. If it happens, that a girl, notwithstanding, shews an inclination to espouse one of these poltroons, the intention would be opposed by her parents, from a fear of having in their families men without heart, and consequently useless to their country. These men are compelled to let their hair grow, and to wear, like the women, an *alkoman*, which is a kind of small stays, used by the females to conceal their nakedness. M. Bossu, during a former war, saw one of these men, who, ashamed of his ignominious distinction, sat off alone to contend with the *Tchicakas*, the enemies of his nation and the French at that period. He approached them, crawling on his belly as a serpent ; and for three or four days concealed himself in long grass, without eating or drinking while he continued there. As the English then conveyed articles of commerce to the *Tchicakas*, this *Illinois* Savage watched his opportunity, killed the driver of one of the vehicles, and cut off his head ; after which, he took the unfortunate man's horse, mounted it, and saved himself by flight. To



The summit of barbarity is, without doubt, visible among the *Canarins of Goa*, where the young women destined to marriage, are conducted to the statue of their God, and there, from a religious motive, the nearest relations of the bride unite their efforts in joining her to that deity, till they have evident marks that this brazen Idol has accepted the damsel's virginity.

In the kingdom of *Arracan*, and the *Philippine Isles*, a man would consider himself as dishonoured, if he espoused a girl that had not been deflowered by another; and it is only by paying a sum of money that they can engage any person to discharge this office for the bridegroom. In the province of *Thibet*, the mothers search for strangers, and earnestly beseech them to qualify their daughters for a state of marriage.

At Madagascar, and in some other countries, the loosest and most debauched women are married in preference to others\*.

\* See *l'Histoire Naturelle*, by M. de Buffon, Tome IV.

Some authors pretend, even, that this odd and cruel operation took place on the death of the husband; and that a Hottentot likewise deprived himself of a finger when his wife ceased to exist. However it may be, this is certain, that we find, among these people, a great number of individuals thus mutilated\*, who have no more than five or six fingers remaining on both their hands. The Dutch, however, have at length succeeded in dissuading the Hottentots from inflicting on themselves so cruel an evil, which was destitute of any resulting good, either to the living or the dead; and these Africans therefore renounced the amputation of their fingers, as also that of one testicle, another barbarous custom, of which I shall speak in the Chapter on Puberty†.

Among the *Chinefe*, second marriages are regarded, principally by the higher ranks, as base on the part of the women: but the common people view a second contract entirely

*les principaux ridicules, &c. Essais historiques sur Paris.* Tom. V.

\* *Voyage de Siam.* Tome II.

† *Recherches sur les Américains.* Part VI.

by the lady's parents and friends. A confidential domestic is the depositary of the key which secures the chaise-door; and this key he delivers to no person except the bridegroom, who waits for his destined spouse at the door of her house. No sooner is she arrived, than he receives the key of the chaise; he opens it with eagerness; and it is then he judges of his fortunate or unfortunate lot. Sometimes it happens, that a husband, little satisfied with his spouse, instantly shuts the chaise, and sends her back to her parents or relations, rather chusing to lose what he has given for his partner, than to keep his purchase.

We cannot give a more complete idea of the passion of the Chinese for facilitating marriages, without even consulting interested persons, than by saying that, sometimes, two fathers having both their wives pregnant, make contracts of marriage for the unborn children, provided the difference of sexes should second their intentions. In the province of *Chen-si*, they marry two dead persons, if they purposed uniting when alive. As it is the custom to preserve the coffins two or three years, mutual presents are sent in the beginning,

In general, (for there are only a few exceptions) the Savages oppress their females. Those which M. de Bougainville saw, in the course of his voyage round the World, and whom he named *Pecherats*, (because in approaching his ship they cried all together *pecherats*) serve as a striking example, among thousands. It is true, that the women there do not possess those charms which are attached to the female sex in other parts of the world: but can this be perceived by their husbands? They are small, ugly, lean, and have an offensive and insupportable smell. These are the women that, in this nation, row in the canoes, and take care to set them afloat when on the point of swimming, in spite of the cold, by dipping out the water that may penetrate in those *goemons* that serve as a port for the canoes, at a sufficient distance from the strand\*. On shore, they gather wood, and collect shell-

\* *Voyage autour du monde, &c. en 1766* — by M. de Bougainville. Part I. Chap IX. By turning to the works of Travellers and Historians, we can sketch, with sufficient truth, the character of each nation, solely as to the conduct which the men observe towards the females.

fish,

At Tobolski, and in the greatest part of Russia, according to M. l'Abbé Chappe, the women are tyrannically used by the men, who treat these unfortunate creatures as slaves, and require of them the vilest services. The ceremonies of marriage, which, in all climates, should announce the sweetest union, offer in Russia the revolting spectacle of a rigid and imperious master in the person of a husband. From the affiancing, he obliges the young woman whom he has chosen to present him a handful of rods with great ceremony, and to pull off his boots, as a proof of his superiority, and the servitude of his spouse. Abusing more than elsewhere, says M. le Abbé Chappe, the right accorded by strength, they have established laws the most unjust; laws which the beauty and sweetness of the sex have, hitherto, been unable either to abolish or soften\*.

If there are some people, among whom the women are not victims to the severity of laws which men have promulgated for arrogating all the authority, let that subject arrest our attention for a moment.

\* *Voyage en Sibérie fait par ordre du Roi en 1761, &c.* Part I. Page 162.

merce with whom they chuse, provided they avoid those who are inferior to themselves in point of rank \*.

Among the people of the kingdom of *Laffa*, the women are equally mistresses to fix the number of husbands whom they would espouse. The first-born child belongs to the eldest man: those which are begotten afterwards, recognise the others for parents, according to the degree of their age †.

The women of *Nairas*, or nobles of *Calicut*, have likewise the privilege of which I here\* speak. Father Tachard assures us, that some of these women were married, at one time, to no less than ten husbands, whom they regarded as so many slaves, who were brought to a state of submission by their beauty ‡.

A mark of the empire of women in the kingdom of *Congo*, is, that they give nobility

\* See *l'Histoire de l'Isle de Ceylan*, by M. le Grand.

† *Mélanges intéressans*, &c. Tome VI.

‡ See *les Lettres édifiantes*, &c.

marriages; and I should continually have had the unpleasantness of exposing customs to the reader which are often barbarous, and nearly always ridiculous. It is in few countries that we find the sage laws which Nature has dictated to men; or, what is much better for society, the laws of Nature enlightened by Religion. It is mournful for humanity, that, in casting an eye on the surface of the earth, we rencounter nothing else than obstacles to that felicity, which marriage may procure. Let us terminate this Chapter, by the picture of a people but lately known, among whom we distinguish beauty and candour united.

It is to M. de Bougainville that we owe the discovery of the Island *Otaheite*, and the history of its amiable inhabitants. Born under the most beautiful heaven, nourished with the fruits of an earth that is fecund without culture, governed rather by the fathers of families than by kings, the Otaheitans have no knowledge of any other God than Love. All days are consecrated to him; every part of the island is his temple; all the women there are idols; and all the men worshippers. And what women, too! Rivals of the Georgians for beauty,  
and

that people this island ; and it is with a just title that the French have named it the *New Cythera*.

With what surprise were those Frenchmen struck, at the seducing spectacle which appeared before them when they first approached the Island of Otaheite ! ‘ The greatest part of ‘ the women were naked,’ says M. de Bougainville : ‘ they threw out allurements to us as ‘ they approached in their canoes, where, in spite ‘ of their natural simplicity, we discovered some ‘ embarrassment ; whether it is that Nature has ‘ every where embellished the fair-sex with an ‘ ingenuous timidity, or whether it is that, ‘ even in a country where the freedom of the ‘ golden age continues to prevail, the women ‘ will not appear to favour that which they ‘ most desire. The men, more simple, or ‘ more free, quickly expressed themselves in ‘ a clearer manner. They pressed us to make ‘ choice of a female, and to follow them on ‘ shore ; while their gestures unequivocally ‘ pointed out the way in which we were to ‘ improve the offered opportunity—— I ask,’ continues M. de Bougainville, ‘ how, in the ‘ midst of a similar spectacle, it would be pos-  
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to escape from the vessel: having, with some pains, set his feet on shore, with the beauty whom he had chosen, he instantly saw himself encompassed by a crowd of Indians, who stripped off his cloaths in a moment, reducing him to a state of nakedness from head to foot.— A thousand times he conceived himself lost, not knowing where the exclamations of these people would terminate; for, in tumult, they examined all the parts of his body. After viewing the stranger minutely, they returned his apparel; compelled the young woman to approach; and pressed him to satisfy those desires which had drawn him on shore in her company. — This was in vain. The islanders found it necessary to carry the poor cook on board the ship, in a condition that rather resembled death than life; nor did he easily recover from the shock which the Otaheitans had made him suffer, in consequence of their scrupulous researches, for judging if he was conformed like themselves.

When confidence was established between the French and Otaheitans, which was no difficult matter, the crew went among them on the island; and there the natives by no means

F f 2

belied

females; and the care of pleasing is their most serious occupation. The married women shew an entire submission to their husbands: they would wash away, with their blood, an infidelity committed without the approbation of their spouse. His consent, indeed, is easily obtained; while the husband is generally the first to press his wife to a surrender of her charms. A young woman, in this respect, does not manifest any uneasiness; all invites her to follow the inclinations of her heart, or the law of sense; and public plaudits honour her discomfiture. —

‘ It does not appear that the great number of  
‘ temporary lovers, which they have had, offers  
‘ any impediment to their finding a husband at  
‘ last.... Why, then, should they make re-  
‘ sistance to the influence of the climate, to  
‘ the seduction of example? The air which  
‘ they there respire, the song, the dance, nearly  
‘ always accompanied by lascivious postures,  
‘ all, each instant, reminds them of the sweets  
‘ of love; all demands a resignation to its  
‘ power\*.’

\* *Idem.* pag. 219, 220. In the three first Chapters of the second Part, M. de Bougainville has described, with as much precision as delicacy, that  
which

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MS. B. 3. 1935

